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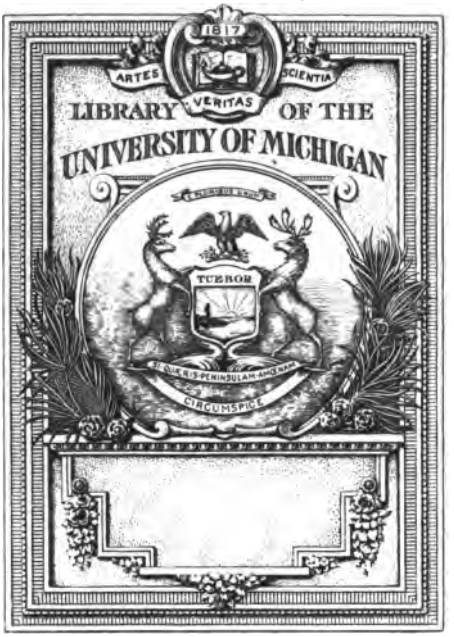

THE GIFT OF
Tappan Presby. Assoc.

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Lewis Atterbury

5028

A

COLLECTION

OF THE

ESSAYS

ON THE SUBJECT OF

EPISCOPACY,

Which originally appeared in the Albany Centinel,

And which are ascribed principally to

THE REV. DR. LINN, THE REV. MR. BEASLEY,
AND THOMAS Y. HOW, ESQ.

With additional Notes and Remarks.

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PREFACE.

IN the course of the last summer, a writer appeared in the Albany Centinel, who devoted a series of essays, which he entitled "Miscellanies," to the discussion of miscellaneous topics. Strictures on the subject of Church Government appeared in his 9th number. The very pointed remarks which he made on the Episcopal Church, and on Episcopal principles, accompanied with the avowal that the subject was to be continued in future numbers, rendered necessary a defence of those principles and that Church which were thus assailed. The friends of the Church and of Episcopacy, however reluctant to discuss an important religious topic in a public paper, were thus compelled to resort to the same mode, for defence, which the author of Miscellanies had chosen for his attack. Accordingly "A Layman" commenced a defence of the Church, and was followed by "Cyprian," and others: while the author of Miscellanies was not backward in following up the assault and in repelling his opponents.

The numbers entitled *Miscellanies*, and the *other* productions on the *same side*, are all attributed to the Rev. Dr. LINN, an eminent Clergyman of the Dutch Reformed Church at Albany, and formerly of New-York. For the able elucidation and defence of Episcopacy by a "Layman" and "Cyprian," its friends are indebted to THOMAS YARDLEY HOW, Esq.* and the Rev. FREDERICK BEAS-

* This gentleman was educated to the bar, and when the late Gen. Hamilton held a high station in the army raised by Congress a few years since, acted as his private Secretary.

LEY, Rector of St. Peter's Church, Albany. The letters signed "An Episcopalian," on the subject of a pamphlet generally ascribed to a distinguished Clergyman of the Episcopal Church, which the author of Miscellanies supposed favourable to his sentiments, were written by the *author of that* pamphlet; and the short pieces signed "Detector" and "Vindex" were written by the author of those books which the author of Miscellanies made the pretext of his attack on the Episcopal Church.

The author of those books can most conscientiously declare, that, in the passages which have been deemed offensive, his sole object was to contribute his humble efforts to diffuse, among those of his own communion, a knowledge of the principles of their Church. It never occurred to him that this exercise of an acknowledged right, and, as he conceived, of an important duty, in books addressed to Episcopalians, and designed for their use, would be the cause of offence to others, and give rise to a newspaper attack upon the Episcopal Church. The attention of many persons has now, however, been awakened to the subject of the constitution of the Christian Church; and in order to enable them seriously to investigate the subject, it has been deemed adviseable to collect and to publish all the pieces which appeared, on both sides of this question, in the Albany Centinel. The author of Miscellanies has, with great industry, collected together all the arguments against Episcopacy. He has indeed dealt largely in assertions. These, of course, could not be exposed and refuted in as concise a manner as they were made. And as the printers became at length extremely averse to publishing on the subject, the advocates of Episcopacy were compelled to pass by, without *particular* notice,

several of the assertions of the author of Miscellanies. These are principally the subjects of the additional *notes* and *remarks* added to this volume by the *Editor*.

Some persons, who condemn, at all times, religious controversy, may be of opinion, that this controversy should have been left to perish with the newspapers of the day in which it appeared. But these persons are entreated to remember, that controversy often unavoidably results from the discharge of the duty explicitly urged in Holy Writ, to "contend earnestly for the faith." The heresies and schisms that prevail in the Church arise not from the imperfection of the sacred volume, but from the frailty and corruption of human nature; and they even powerfully corroborate the divine origin of those Scriptures, which predict their rise and prevalence. Steadfastly to oppose them, however, must certainly be the obvious duty of every friend to the purity and success of divine truth. And no one who considers that every Christian Minister must be "called of God as was Aaron," must be vested with *a divine commission;* no one who considers that some *mode* must have been originally established for *perpetuating*, agreeably to the promise of the divine Head of the Church, the ministerial authority, "alway, even to the end of the world;" no one who considers how great stress is laid by our Saviour and his Apostles on *Church unity;* no one who considers how much the *divisions* that distract Christians *obstruct* the diffusion of divine truth, will hesitate to declare, that every inquiry on the subject *of the mode of deriving* from the *Head of the Church* the *ministerial commission;* and every inquiry concerning the principles of that *Christian unity*, which preserved the glory and purity of the

primitive Church, and is still necessary for the same important object, is of *primary* and *essential* importance. Hence too it becomes the *duty of every Christian seriously to inquire where are the true Priesthood, and the valid ordinances of the Church;* and hence the present publication, which furnishes a view of the arguments on these important topics, may be justified.*

The present publication is rendered necessary on another account. A periodical work, entitled, "The Christian's Magazine," has been for some time announced. This will be conducted by the united talents of the respectable body of anti-Episcopal Clergy in the city of New-York. And it is ascertained that they have been, for a long time, preparing to expose, in this Miscellany, what they consider the erroneous tenets of Episcopalians on the constitution of the Christian Church. With a knowledge of this circumstance, it would be a dereliction of duty in those who believe Episcopacy was the originally and divinely constituted mode of conveying and perpetuating the ministerial commission, to remain inactive. In the present publication, the arguments *for* and *against* Episcopacy are presented to the reader; and he has thus a fair opportunity of judging of the merits of this important question.

* *Potter on Church Government*, and the tracts on the same subject in the *Scholar Armed*, viz. *Leslie on the Qualifications to administer the Sacraments*, and *Law's three Letters to the Bishop of Bangor*, contain the substance of the arguments in favour of Episcopacy. The anti-Episcopal arguments are stated by *Sir Peter King*, in his *Inquiry* concerning the Constitution, &c. of the Primitive Church, and by the late Dr. *Campbell*, in his *Ecclesiastical Lectures*. The former book was answered, it is said, to the conviction of Sir Peter King himself, by *Slater*, in his *Original Draught* of the Primitive Church; and the latter book by Bishop *Skinner* of Aberdeen, in his *Primitive Truth and Order Vindicated*.

The imputation of *uncharitableness* and *bigotry*, liberally applied to the advocates of Episcopacy, is disclaimed as equally ungenerous and unjust. The same imputation has always been urged, by the opponents of the truths of Revelation, against the advocates of these truths. It has pleased God to make his *Church* the channel of his *covenanted* mercies to the world. Christians, universally, for fifteen centuries, considered the Priesthood, in the orders of *Bishops*, *Priests*, and *Deacons*, as one of the essential characteristics of the Church; and considered the reception of the ordinances administered by this Priesthood as the divinely appointed mode of entering into covenant with God. But though the institutions of the Almighty are indispensably binding upon men, he is not himself restricted by them. Every benevolent heart, therefore, ardently cherishes the delightful belief, that mercy will at length be extended to all who humbly and earnestly seek to know and to do the will of their heavenly Master. In the sincerity of his soul, the writer can adopt and cherish the sentiments avowed by a distinguished Prelate; who still honours and promotes by his erudition and talents, the cause of science and religion; and who, for his zealous defence of primitive faith and order, has been frequently branded with the charges of intolerance and bigotry.*

"THOUGH TRUTH IN THESE CONTROVERSIES CAN BE ONLY ON ONE SIDE; HE WILL INDULGE, AND HE WILL AVOW, THE CHARITABLE OPINION THAT SINCERITY MAY BE ON BOTH. AND HE WILL ENJOY THE REFLECTION,

* Bishop Horsley. See his Charge to his Clergy, while Archdeacon of St. Alban's, in defence of the divinity of Christ, against Dr. Priestley.

THAT, BY AN EQUAL SINCERITY, THROUGH THE POWER OF THAT BLOOD WHICH WAS SHED EQUALLY FOR ALL, BOTH PARTIES MAY AT LENGTH FIND EQUAL MERCY. IN THE TRANSPORT OF THIS HOLY HOPE, HE WILL ANTICIPATE THAT GLORIOUS CONSUMMATION, WHEN FAITH SHALL BE ABSORBED IN KNOWLEDGE, AND THE FIRE OF CONTROVERSY FOR EVER QUENCHED. WHEN THE SAME GENEROUS ZEAL FOR GOD AND TRUTH, WHICH TOO OFTEN, IN THIS WORLD OF FOLLY AND CONFUSION, SETS THOSE AT WIDEST VARIANCE WHOM THE SIMILITUDE OF VIRTUOUS FEELINGS SHOULD THE MOST UNITE, SHALL BE THE CEMENT OF AN INDISSOLUBLE FRIENDSHIP; WHEN THE INNUMERABLE MULTITUDE OF ALL NATIONS, KINDREDS, AND PEOPLE, (WHY SHOULD I NOT ADD OF ALL SECTS AND PARTIES?) ASSEMBLED ROUND THE THRONE, SHALL, LIKE THE FIRST CHRISTIANS, BE OF ONE SOUL, AND ONE MIND; GIVING PRAISE WITH ONE CONSENT TO HIM THAT SITTETH ON THE THRONE, AND TO THE LAMB THAT WAS SLAIN TO REDEEM THEM BY HIS BLOOD."

J. H. HOBART.

New-York, February, 1806.

For the Albany Centinel.

MISCELLANIES. No. IX.

IN the course of these numbers I shall devote one, now and then, to the subject of Church Government. Some may think that this promises little entertainment; that it has been, in former times, amply discussed; and that no doubt can remain in the minds of any who are at the pains to read and to judge for themselves. But, from the different forms which are found in this country, and from publications which have been lately made, it seems that a diversity of opinion still exists. Bigotry, superstition, and old prejudices are not easily and suddenly destroyed. If no benefit should arise from a few strictures, no evil is foreseen, and no good reason can be given, why "the unity of the spirit in the bond of peace" may not be preserved.

As the Classical or Presbyterial form of Church Government is the true and only one which Christ hath prescribed in his word,* so it is the best adapted to the temper of the people of the United States, and the most conformable to their institutions of civil government. The Episcopalians appear to have been sensible of this in arranging their ecclesiastical code.† In the preface to the book of Common Prayer, which was ratified by a convention in 1789, they point out the necessary alterations made in their public service, and declare as follows: "When in the course of divine Providence, these American States became independent with respect to civil government, their Ecclesiastical Independence was necessarily included, and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity, consistently with the constitution and laws of their country."

Episcopacy here is not such as is established in Great-Britain, but approaches a little nearer to what has the fairest claim to a di-

* Let the reader take particular notice of this assertion with which the Author of Miscellanies commences his attack upon Episcopacy. He does not hesitate to assert, that "the Classical or Presbyterial form of Church Government is the *true and only one* which Christ hath prescribed in his word." And yet the reader will soon find that it is the subject of bitter complaint, that some Episcopalians, in unison with the faith of primitive ages, have presumed to think that Episcopacy was instituted by Christ and his Apostles. *Editor.*

† Episcopalians were indeed fully sensible that a *primitive* Episcopacy, stripped of those adventitious appendages which in some nations are connected with it, was not only "adapted to the temper of the people of the United States," but "the most conformable to their institutions of civil government." And the reader will see this point ably proved by *Cyprian*, and by *the Layman*. *Ed.*

vine right. The formerly pretended *uninterrupted line of succession* from the Apostles, the pompous array of dignitaries in the Church, and the conferring upon them civil offices, serve their purposes under *Monarchies:* in this country they have passed, except with a few fanatics, as a tale that has been told, or like "a vapour they have vanished away." There is not one spiritual lord in the United States resembling those in the British empire.*

By Episcopalians I mean those who sprung from the established Church in England, and have formed their constitution on that model. They have assumed here the title of "the Protestant Episcopal Church," and are thus distinguished from the other sects of Christians, particularly from the Roman Episcopal Church. By Presbyterians I mean those who, in their Church Government, follow the plan of the Church of Scotland, of Holland, and of almost all the foreign Protestant Churches. Were the derivation of the word *Episcopalian* explained, it would be seen that it belongs as much to others as those who have assumed it; but it is used, at present, for the sake of distinction. While the greater part of professing Christians are known by the term Presbyterian,† the Churches of Rome and of England are as well known by the term Episcopalian. Some of the points of difference are more in name than in reality. The Presbyterians have their *Sessions* or *Consistories*, their *Presbyteries* or *Classes*, their *particular Synods*, their *General Synod* or *General Assembly*. The Episcopalians have their *Church Wardens*, their *Vestries*, their *State Conventions*, and their *General Convention*. The Presbyterians have their *Standards of Doctrine* and *Directories* for public worship, the Episcopalians their *Articles* and *Liturgy*. The Presbyterians have their Bishops, commonly called Pastors or Ministers of the word, and their candidates; to the former of the two orders, Bishops, and Presbyters or Priests or Ministers, correspond among the Episcopalians, and to the latter their Deacons. In both Churches, the former have full power to administer the sacraments; and in both, the latter have not, being considered only as *Probationers*.‡

* How unworthy of a *candid* writer is this attempt, at the outset of his remarks, to prejudice the minds of his readers against Episcopacy, by connecting it with the cause of monarchy. Does not this writer know that the *temporal* and *spiritual* powers of the English Bishops are totally distinct, and are in no respect necessarily connected? Does he not know that a *primitive* Episcopacy, such as now exists in the United States, flourished for three hundred years under the frowns of the civil power; when the Bishops, so far from enjoying temporal honours, were the constant marks for the arrows of bitter and vengeful persecution? *Ed.*

† So far from the greater part of professing Christians being Presbyterian, the Presbyterians, in proportion to those who are Episcopal, form but a small number. The whole *eastern Church* is Episcopal, and by far the greater part of the *western*. The Presbyterians sprung up at Geneva in the sixteenth century, and constitute the inferior number among Protestants. *Ed.*

‡ Deacons in the Episcopal Church are more than Probationers. They are, in a qualified sense, Ministers of the word and sacraments. They have the power of administering baptism, and are allowed to preach. Accordingly, as Ministers, they are ordained by imposition of hands. They

There are, however, some things in which the Episcopalians have deviated from the exact classical form, either through inattention to the scriptures, the only sure guide, or (what charity is unwilling to suppose) through a fondness of singularity, and of superiority over their brethren.* The latter cause is the less to be suspected, because they declare, in Article XX. "It is not lawful for the Church to order any thing that is contrary to God's word written." Here they profess to take the *written* word of God for their rule. In this the Presbyterians heartily agree with them, and the only difference is, that one denomination have found what the other, after the most diligent research, have never been able to discover.†

The Episcopalians apply the name *Bishop* exclusively to certain persons, and hold the office to be superior to that of other Ministers of the word, having peculiar privileges and duties annexed to it. This distinction is prominent in their government, and in their Liturgy. When they meet in General Convention, there is the "House of Bishops" distinct from the "House of Clerical and Lay Deputies." Canon I. passed 1789, runs thus: "In this Church there shall always be three orders in the Ministry, viz. Bishops, Priests, and Deacons." Their prayers are for "Bishops and other Clergy"—for "Bishops, Priests, and Deacons"—and some parts of the service may not be performed by a Priest, if the Bishop be present. All the Clergy in a diocese or district are subordinate to him. He is, from his office, President of the State Convention; dispenses solely what they call "the Apostolic Rite of Confirmation;" consecrates Churches; administers censures; and there can be no ordination without him. To make one of these diocesan Bishops, is deemed to be a work of such magnitude, as to require the presence and exertion of three others.

The Presbyterians cannot see where these things are *written*; and the Episcopalians, in order mercifully to open the eyes of the blind, reject Presbyterian ordination, so that whoever would join the Episcopal Church must be anointed from the horn of their Bishop, though he had received before a sort of ordination by "the laying on of the hands of the Presbytery." Examples of this have occurred in the State of New-York. In one case, a Minister was persuaded not only to renounce his former ordination, but to believe that the baptism of his children was invalid: he was re-ordained by a Bishop of the Episcopal Church, and his children were re-baptized. I mention this fact to show the sentiments which are held by the Episcopalians and the Roman Catholics. The latter of these sects, though consistent, yet may be thought unneighbourly; for they would in no wise admit even an Archbishop of the Protestant Episcopal Church into theirs, until they had placed a mitre of their own upon his head.

cannot indeed exercise the full power of the Priesthood, the consecration of the elements in the Holy Eucharist, and the pronouncing of the declaration of absolution, and the authoritative benediction. *Ed.*

* Charity would have spared this uncharitable insinuation. *Ed.*

† Might it not with more propriety have been said, that Episcopalians happily retained at the Reformation that apostolic and primitive form of Church Government which some Protestants unhappily discarded? *Ed.*

For the Albany Centinel.

The "LAYMAN's" Defence of the Church. No. I.

CHURCH government is certainly a subject of deep importance. It has received the merited attention of the most enlightened scholars. There is nothing new to be said upon it at this day. At the same time I know not that those are to be censured who direct their thoughts to this subject, with the view of submitting them to public examination. I much doubt, however, the propriety of discussing such matters in the newspapers of the day. It was with no little surprise, therefore, that I read the strictures of a late writer who has devoted one of his miscellaneous essays to the nature and origin of ecclesiastical authority. The preceding piece being on the subject of demagogues, who could have supposed that the affair of Church Government would so soon be brought up? Between such a topic and the marks by which a demagogue may be known, there seems to be no very intimate connection. The author of the strictures under consideration has certainly given a very appropriate title to his lucubations. He is undoubtedly a MISCELLANEOUS writer.

If the subject of ecclesiastical authority is to be brought before the public, let it be done in a dispassionate and systematic manner. Can it be proper to introduce it into a series of fugitive essays on the topics of the day, or to mingle it with loose, political discussions? This, certainly, is the way to deprive the subject of that high dignity which it undoubtedly possesses, and to excite feelings little favourable to the discovery of truth. After the regular and profound investigation which the question of ecclesiastical authority has received, can a loose inquiry of this kind shed any light upon it, or conduct the lovers of truth to a just decision? Surely not.

Impressed as I am with the truth of the preceding reflections, I should, nevertheless, feel myself deficient in duty in suffering such an attack upon the Episcopal Church to pass without notice. It is calculated to operate on the minds of the ignorant. I believe the motives of the writer to have been pure. I have long known him, and have long felt for him sincere respect and esteem. I lament that he has imbibed so strong a prepossession against the Church; still more that he has permitted himself to attack it in a manner which will not, I presume, be justified by his warmest friends. Many will, doubtless, read his piece who have never seen any thing on the subject of ecclesiastical government. It is this consideration alone that induces me to enter upon the disagreeable task of addressing the public in a way so little consistent with what I have thought the proper mode of calling the attention of men to matters of this nature.

The Episcopal Church asks only a dispassionate hearing. She invites those who are so strongly opposed to her, to lay aside preconceived opinions for a moment, and to inquire into her government, her worship, and her discipline, apart, as much as possible, from that dislike to her which education may have implanted in

their minds. The zeal against her she sincerely believes to be the result of a want of acquaintance with her institutions and services. Could this difficulty be removed, she fondly indulges the belief that multitudes would flock to her communion, and that those who ought never to have been separated from her would return with joy to her bosom.

It is by no means my design to go into a regular examination of the subject in question. This is far from being the proper mode; nor do I feel myself competent to the undertaking. Be it my task to notice, as briefly as possible, the observations under consideration, presenting simply those ideas that may be necessary to correct the errors into which (what I sincerely think) a most partial and unfair view of the subject seems calculated to lead.

The Episcopal Church has a right to complain of the uncharitable manner in which this writer treats her. She perceives in his piece a style and a spirit that appear to her little congenial with a sincere desire of appealing only to the understanding of his readers. If on any question the judgment alone ought to be addressed, this surely is that question. Any remarks calculated to excite animosity should be most carefully avoided. Has the writer under consideration conducted in this manner? Why does he attribute the attachment of Episcopalians to the principles which distinguish their Church to *prejudice*, *superstition*, and *bigotry?* Why does he represent the important doctrine of an uninterrupted succession from the Apostles to which the Episcopal Church subscribes, as a *tale* in which none but a few *fanatics* believe? Why does he talk of the necessity of *anointing* Ministers from the *horn* of the *Bishop*, or represent Episcopalians as PROFESSING to take the written word of God for their rule? Such language is surely unjustifiable. The writer in question cannot subscribe to the doctrines and government of the Episcopal Church. She has the misfortune to differ from him in opinion. But has he any right to ridicule her institutions, or to charge her with fanaticism and bigotry? Is it in this way that a love of truth is to be excited, or the minds of men prepared to discover or embrace it? No. Whatever may have been the intention of the writer, such language is calculated only to sour the feelings, and to pervert the judgment. It is unworthy of the cause of truth, and every friend of virtue ought to set on it the stamp of his most decided reprobation. I have too good an opinion of the writer to believe that he cherishes in his heart those feelings that his language is calculated to inspire in the hearts of others. He has expressed himself inadvertently, and I persuade myself he will, in his cool moments, regret what he has done.

Let us proceed to notice the matter of this address. "While the greater part of professing Christians are known by the term Presbyterian, the Churches of Rome and England are as well known by the term Episcopalian." I must be permitted to say that this is a wide departure from fact. By *Episcopacy* is meant the necessity of distinct orders in the Ministry; the highest order possessing alone that power of ordination by which the sacerdotal authority is conveyed. Now, the whole Christian world is Episcopal, except a few dissenters, who, within two or three hundred

years, have arisen in the western Church. There are supposed to be two hundred and twenty millions of Christians in the world; of which fifty millions are Protestants, eighty millions are of the Greek and Armenian Churches, ninety millions of the Romish communion. The Greek and Armenian Churches are entirely Episcopal; so also are those of the Romish persuasion. The Protestants are very much divided. Episcopacy exists in the Protestant Church in Denmark, Prussia, Sweden, Norway, and, with a little exception, in Great-Britain and Ireland. All the Lutheran Churches in Germany are Episcopal.* The dissenters from Episcopacy bear no sort of proportion to those who adhere to it. They are confined to the western Church, and there their number is comparatively very small. Will it be said we ought not to calculate on the Romish Church, since she asserts the supremacy of the Pope? Nevertheless that Church contends for distinct orders in the Ministry, and admits the validity of Episcopal ordination. But let the Roman Catholics be struck entirely out of the calculation. The advocates of parity constitute but a very trifling proportion of the remaining part of the Christian world. These are facts.

I cannot help taking notice, also, of the manner in which this writer makes use of a passage of scripture, upon which the advocates of parity place much reliance. In the first Epistle to Timothy, fourth chapter, and fourteenth verse, St. Paul says, "Neglect not the gift that is in thee, which was given thee by prophecy, WITH the laying on of the hands of the Presbytery." It is to the passage which follows that I object. "The Presbyterians cannot see where these things are written; and the Episcopalians, in order mercifully to open the eyes of the blind, reject Presbyterian ordination; so that whoever would join the Episcopal Church, must be anointed from the horn of their Bishop, though he had received before a sort of ordination BY the laying on of the hands of the Presbytery." The passage of scripture, correctly stated, is "WITH the laying on of the hands of the Presbytery." Our author has it, "BY the laying on of the hands of the Presbytery." The important word WITH is entirely omitted, and the word BY substituted in its place. True, the word BY is not included in the crotchets; but the word WITH is omitted, and the word BY placed immediately before the passage, so as materially to affect the sense. Of this I complain. In order to show the unfairness of the thing, I must beg the attention of the reader to a few observations.

"Neglect not the gift that is in thee, which was given thee by prophecy, WITH the laying on of the hands of the Presbytery." So says St. Paul in his first Epistle to Timothy—"Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, BY the putting on of my hands." Such is the language of the second Epistle to Timothy.

If we would arrive at a just interpretation of scripture, we must view all the parts of it in connection. This is a dictate of common sense. The two passages in the Epistles to Timothy must, therefore, be taken together; and such a construction given them that both may stand.

* But few of the Protestants of Prussia and Germany are Episcopal. *Ed.*

"The gift of God which is in thee, BY the putting on of my hands." St. Paul, then, imposed hands on Timothy; and *by* this imposition Timothy received his power. The Greek word here used, is *dia*; and it signifies the means *by* which authority was conveyed. "The gift that is in thee, which was given thee by prophecy, WITH the laying on of the hands of the Presbytery." Here the mode of expression is different. Timothy received his power BY the laying on of Paul's hands, WITH the laying on of the hands of the Presbytery. St. Paul conveyed the power, while the Presbytery expressed approbation.—The Greek word here used is *meta*, which signifies nothing more than concurrence, not at all designating the conveyance of authority. What is the practice of the Episcopal Church? The Presbyters lay their hands on with the Bishop; so that every Minister receives his ordination *by* the laying on of the hands of the Bishop, *with* the laying on of the hands of Presbyters.

The reader is, I trust, convinced of the importance of the words *by* and *with*, in this case. Was it fair, then, to give the passage from the first Epistle to Timothy in a mutilated state? Ought the word *with* to have been omitted, and the word *by* so situated as to give a sense to the passage which it will not bear? True, the remark is made in an incidental way; but that does not exonerate the writer from the obligation of a strict adherence to accuracy. It is to be recollected, too, that the passage of scripture thus dealt with, is one on which the advocates of parity have relied. I complain then here of unjust treatment; and I feel strongly disposed to suspect weakness in a cause when I find such expedients employed to defend it.

Thus much I have thought proper to say, for the purpose of placing the passage from the first Epistle to Timothy in its true light. But it may not be unprofitable, before dismissing this part of the subject, to make such further observations as may be applicable to the words of St. Paul, although not particularly called for by any thing in the strictures which have given rise to this address.

"By the putting on of my hands." "With the laying on of the hands of the Presbytery." These are the two passages. It is not at all improbable that the Presbytery here spoken of, were some of the Apostles themselves, who laid their hands on Timothy, in connection with Paul. The term *Presbuteros*, in its general import, signifies a Church Governor; and, of course, although ordinarily appropriated in the New Testament to the second grade of Ministers, it is capable of being applied to all the grades. The Apostles call themselves Presbyters. Well, then, the term *Presbuteros* being applicable to all the orders, and the Apostles occasionally applying it to themselves, it is at least probable that the Presbytery spoken of by Paul were Apostles. At all events, it cannot be proved that they were mere Elders. And when we go to ecclesiastical history, we find that the practice of Presbyters uniting with Bishops in the imposition of hands, was not introduced until the latter part of the fourth century. In the Greek Church, indeed, it has never prevailed. These circumstances render it extremely probable that the Presbyters, who, with Paul, imposed hands upon Timothy, were really and truly Apostles. But let it

be conceded to the enemies of Episcopacy, that they were nothing more than Elders. The concession will avail them nothing; for Paul was an Apostle, and superior to the order of mere Presbyters. He imposed hands on Timothy, and by such imposition, the sacerdotal power was conveyed. Elders alone, therefore, upon the most indulgent supposition, cannot ordain. The presence of a superior order is necessary. In what then does this passage avail the advocates of parity?

Here the subject seems naturally to call for a few observations on that promiscuous use of the terms *Elder*, *Bishop*, *Presbyter*, on which the opposers of Episcopacy place so much reliance. The fair inquiry, certainly, is as to the orders of Ministers which existed in the Church in the Apostolic age, and the ages immediately succeeding; not as to the particular titles of office that were used at different periods. Names frequently change their signification; and, even in the same period are sometimes used to denote one thing, and sometimes another, according to the manner in which they are applied. *Presbuteros* signifies a Church Governor, or it signifies an Elder or grave man. Accordingly, as has been remarked above, the Apostles applied the name occasionally to themselves. *Episkopos* signifies an overseer. Every Bishop is overseer of his diocese, and every Presbyter of his particular flock.

The Apostles then are called Presbyters. This proves conclusively that no argument can be drawn by the advocates of parity, from the promiscuous use of the terms Presbyter, Bishop, in the sacred writings. If it proves that there is now but one order in the Ministry, it proves equally that Paul was upon a perfect level with the Elders of Ephesus.

In Roman history we find the term *Imperator* at one period applied to designate a General of an army; at another, a Magistrate clothed with unlimited civil and military authority. Suppose we should be told that every General of an army was Emperor of Rome, and that the Emperor of Rome was merely General of an army; what would be the reply? That the term Imperator had changed its signification. And how would this be proved? By the Roman history, which shows us, that the Emperors had Generals under them, over whom they exercised authority. Apply this reasoning to the case under consideration. The terms Bishop, Presbyter, are used promiscuously in the New Testament. Therefore, say the advocates of parity, they designated the same office in the ages subsequent to the age of the Apostles. Is this a logical conclusion? Surely not. Names change their signification. Ecclesiastical history tells us, and the most learned advocates of parity have admitted the fact, that the order of Bishops existed in the Church as distinct from, and superior to the order of Presbyters, within forty or fifty years after the last of the Apostles. The Bishops then had Presbyters under them, over whom they exercised authority. The offices were distinct from the beginning; Bishops being the successors, not of those who are promiscuously called *Bishops*, *Presbyters*, *Elders*, in the New Testament, but of the Apostles themselves. Theodoret tells us expressly, "that in process of time those who succeeded to the Apostolic office left the name of Apostle to the Apostles, strictly so called, and gave the

name of Bishop to those who succeeded to the Apostolic office." No argument then can be founded on the promiscuous use of names. This mode of reasoning proves too much, destroying itself by the extent of the consequences which it draws after it. If it deprive the Bishops of their superiority over Presbyters, it equally deprives the Apostles of their superiority over Elders. An argument which leads to false conclusions, must itself be false.

I have said that the question is as to the orders of Ministers which were established in the Church. Let this question be determined by the sacred writings. The case of the seven Angels of Asia, the case of Timothy, the case of Titus, the case of Epaphroditus, the case of St. James, Bishop of Jerusalem, all show that distinct orders of Ministers were established in the Church by the Apostles themselves. I should trespass too long on the patience of the reader in going through these cases. Let it suffice to examine the situation of the Church of Ephesus. Of this Church Timothy was the Governor. Both Clergy and Laity were subject to his spiritual jurisdiction. "Against an Elder receive not an accusation, but before two or three witnesses." "And I besought thee to abide still at Ephesus, that thou mightest charge some that they teach no strange doctrines." Did the Presbyterian plan of government exist then in the Church of Ephesus? Surely not. Was Timothy on a perfect level with the Elders or Presbyters? No. He exercised authority over them. They were subject to his control. I have sometimes heard it said that Timothy was only *primus inter pares*. Very well—Give our Bishop the same power over the other Clergy that was exercised by Timothy, and we shall not contend about a word. Let him be called *primus inter pares*, or by any other name.

The writer in question ridicules the idea of an uninterrupted succession from the Apostles, calling it a tale which obtains currency only among fanatics. This is strange language to apply to a principle susceptible of the strictest demonstration. All power in the Church is derived from Christ. The Apostles received their commission from him immediately. He delivered it to them in person. But this was the case with the Apostles alone. How, then, did the succeeding Clergy obtain their authority? They derived it from Christ. But our Saviour did not personally give it to them. He sent the Apostles with power to send others, and thus an uninterrupted succession has been kept up. All succeeding Clergymen then derived their authority from Christ through the medium of others. In fact, it is impossible that there should be any power, except that of the Apostles, which has not been transmitted through the medium of men authorized to qualify others. The truth is, this idea of uninterrupted succession is as necessary to the Presbyterians as to us. Why then are they so opposed to it? It is, that not a single Presbyter in the world can trace his succession up to the Apostles; while, among Bishops, it is a very common and easy thing. The chronology of the Church has been computed, in the succession of the Bishops, its chief officers; not in that of Presbyters, who are of a subordinate grade: Just as the chronology of a city is computed by the succession of its Mayors; not by that of its Bailiffs. Nothing improper is intended by this comparison. It is purely for the sake of illustration.

This writer declaims on the subject of the civil dignities, connected with the Church of England, and attempts to confound them with *Episcopacy*. This really appears to me to be uncandid; nor can it, I think, promote those dispositions in the public mind which are most favourable to the discovery of truth. *Episcopacy* is here precisely what it is in Great-Britain; that is, in the Church of England, and in the Protestant Episcopal Church of the United States, there are three distinct orders in the Ministry, the highest of these alone possessing the power of ordination. The only difference is, that in Great-Britain the Episcopal Church is established, and its prelates rendered important members of the State. Into the wisdom of all this I shall not pretend to inquire. The civil dignities constitute no part of the government of the Church. They are a mere adjunct which has existed in particular ages and countries. If the author had been treating on the subject of religious toleration, it might have been expected that he would detail these circumstances; but what connection they have with the question, whether the Apostles established distinct orders in the Ministry, or instituted the plan of parity, I confess myself utterly at a loss to comprehend.

Popery is brought forward on this occasion. This is a common practice. It is certainly high time that it should cease. The Protestant Episcopal Church is now, and ever has been, the firmest bulwark of the cause of the Reformation. The sacerdotal authority is not impaired by having descended through the Romish Church. If it is, the scriptures are equally affected, for we derive them from the same source. Episcopacy was no part of the corruptions of Popery. Our Church reformed the abuses which had been introduced, but she pretended not to create a new priesthood any more than new sacraments.

Notwithstanding the length to which this piece has been extended, I cannot help introducing here the testimony of that great man, whom the Presbyterians so highly admire, in favour of Episcopacy. I mean Calvin. He strongly declared his attachment to Episcopacy; but pleaded the necessity of his situation, alleging that he must have gone for it to the Roman Hierarchy. He applauded most highly the Episcopal Hierarchy of the Church of England. "If they would give us," says he, "such an Hierarchy, in which the Bishops should so excel as that they did not refuse to be subject to Christ, and to depend upon him as their only head, and refer all to him, then I will confess that they are worthy of all anathemas, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience." Such is the language of Calvin. He appears to have differed very widely in opinion with some of his modern admirers.

I took up my pen in this business with great reluctance; and, if I know my own heart, from a conviction of duty. It appeared to me entirely improper, that a representation which I think so very erroneous, should go forth without correction, to operate on the minds of those who may not have had it in their power to give attention to the subject of ecclesiastical government. I have no disposition to embark in controversy; nor do I believe I shall again come forward in reply to what may possibly be called forth by this address. The mode of communication too I dislike extremely.

I can truly say, that I feel much respect for the gentleman on whose production I have been commenting, and that I wish well to the denomination of Christians of which he is a member. I most sincerely bless my God, however, that he has led me to the Episcopal Church. I love her worship. Her liturgy is most precious to my heart. Of her authority there is no doubt. The Presbyterians in denying it, would destroy themselves; for they derive ultimately from Bishops. This is an all-important consideration. The members of the Episcopal Church are certain that the priesthood, at whose hands they receive the ordinances of the gospel, have a real authority from God. The authority of the priesthood being of divine origin, can be preserved only by adhering to the mode established for its transmission. If that mode be departed from, all authority ceases. We bless God that he has given our Church a priesthood, whose authority is so unquestionable, and we undertake not to judge those who have departed from what we conceive the only mode of conveying the sacerdotal power.

A Layman of the Episcopal Church.

For the Albany Centinel.

MISCELLANIES. No. X.

IT may be asked, Do we not read of *Bishops?* Is it not proper then to have such an order in the Church? It is answered, Presbyterians believe that such an order is instituted, but not such as the Episcopalians maintain.

They contend that the word explained and understood, does not authorize the pre-eminence of one Minister above another; that all are equals; and that the custom of having *diocesan* Bishops is corrupt and injurious. It is not uncommon for a word, through length of time, to be misapplied and misunderstood. To determine the true meaning in this, and similar cases, we must always resort to the original. The English word *charity* is now limited in its signification; but in 1 Cor. xiii. it means *love*, in an extensive sense. The Greek word *episkopos* occurs five times in the New Testament, and signifies an *overseer* or *inspector*. It is translated in four places *bishop*, which comes from the Saxon word *bischop*, and in one place *overseer*. The words *episkopees* and *episkopountes* are also found; the one translated "the office of a bishop," and the other "taking the oversight." If these places be examined, it will be clearly seen that Bishops and Presbyters are not distinct orders; that the same name, office, and work belong to both; and that a Bishop, such as is asserted by the Episcopal Church, receives no countenance. In Titus i. 5—7, the Apostle says, "For this cause left I thee in Crete, that thou shouldest ordain *Elders* in every city. If any be blameless," &c. "For a Bishop [episkopon] must be blameless," &c. The connection here shows beyond contradiction, that Elders or Presbyters are also Bishops. They are called by the one name and by the other. See also Acts xx. 28. Paul having assembled

the *Elders* or *Presbyters* [presbuterous] of the Church at Ephesus, addressed them thus: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers" [episkopous]. Take one instance farther in 1 Peter v. 1, 2. "The *Elders* or *Presbyters* [presbuterous] which are among you I exhort, who am also an Elder," &c. Here the Apostle Peter, from whom the Romish and the Protestant Episcopal Church pretend to have derived their authority, calls himself not a Bishop, but an Elder; claims no pre-eminence over his brethren. He styles himself *sumpresbuteros*, a fellow Elder, or an Elder with them.* He adds, "Feed the flock of God which is among you, taking the oversight thereof," &c. or as the word might be rendered agreeably to our translation in other places, *performing the office of Bishops*. Peter asserts, that himself was an Elder, and that the Elders were Bishops. The Pope, notwithstanding, in process of time took to himself the title of *Vicar of Christ*, and there was marshalled a sacred regiment of Patriarchs, Metropolitans, Arch-Bishops, Bishops, Arch-Deacons, Deacons, &c.† Peter signifies a *rock*, and upon a rock is the Church built; but alas, some may be "likened unto a foolish man, which built his house upon the sand."

It must be evident that the pretensions of either the Romish or the Protestant Episcopal Church to their order of Bishops from the name,‡ is utterly vain. Every Presbyter, Priest, or Minister of the word, is a Bishop in the sense of the New Testament. To speak of *the* Bishop by way of pointing him out of superior rank and power to the other Clergy, is improper, and is a proof of words being sometimes perverted. No one is entitled to the appellation as the Episcopalians use it. They would discover more understanding, more regard to the sentiments of their fellow Christians, more of the spirit of the Apostles, and more unlimited obedience to the injunctions of their divine Master, did they dismiss such aspiring and uncharitable conduct. Jesus Christ alone is "*the* Shepherd and Bishop of our souls."‖ Memorable was the occasion on which he

* By the same mode of argument could it not be proved, that our blessed Lord, who is called both a Deacon and a Bishop, was in no respects superior to them? *Ed.*

† Does this author here mean to insinuate that the Bishops date their origin at the time of the Papal usurpation? Ought he not to have known that the most learned opponents of Episcopacy date its origin within forty years of the Apostles? *Ed.*

‡ Episcopalians never pretended to rest their cause on the precarious and changeable application of *names*. They assert, that it appears from the *facts* and *declarations* of scripture, that the Apostles communicated their Episcopal power to an order of men distinct from, and superior to those called *Presbyters* and *Elders*; and sometimes in reference merely to their *overseeing* the Church, *Bishops*. And that to this order the name of Bishop became appropriate after the death of the Apostles. *Ed.*

‖ But even on the principles of this author, is not every Pastor "*the* Bishop" of his congregation? Was not this title lately bestowed in the most solemn manner upon a Minister of New-York at his installation to the charge of a single congregation? If the miscellaneous author is consistent, he will not fail immediately to chide his brethren for this "aspiring conduct." *Ed.*

gave a solemn and affectionate charge to his disciples. "Grant," said the mother of Zebedee's children, "that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." She wished her sons to be promoted to places above the rest of the disciples, and to be consecrated Archbishops at least. "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."

The Episcopalians not having the semblance of an excuse for their practice from the term Bishop, let us consider next some passages of scripture which they labour to introduce as pleading for them.

Because we read of the ordination of *Deacons*, of *Elders*, and of *Timothy* and *Titus* being appointed to officiate in certain churches, it has been inferred, that from the beginning there were three distinct orders of Ministers. Let it be observed that the Presbyterians do not deny that there are three orders of officers in the Church; they only deny that there is any divine authority for an order superior to Presbyters or Ministers of the word. A plain distinction is made in 1 Timothy v. 17. between a ruling Elder and one who also *teaches*.* Timothy and Titus were, no doubt, Bishops; and so is every one who is set apart to the ministry of the gospel.† They collected churches, and organized them by ordaining Elders, and those helps, *governments* which are instituted; and so does every

* Let Dr. Campbell, the most zealous opponent of Episcopacy in modern times, show the futility of this distinction between a *ruling* and a *teaching* Elder. "Some keen advocates for Presbytery, as the word is now understood, on the model of John Calvin, have imagined they discovered this distinction in these words of Paul to Timothy, (1 Tim. v. 17.) 'Let the Elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.' Here, say they, is a two-fold partition of the officers comprised under the same name, into those who rule, and those who labour in the word and doctrine, that is, into ruling Elders and teaching Elders. To this it is replied on the other side, that the *especially* is not intended to indicate a different office, but to distinguish from others those who assiduously apply themselves to the most important as well as the most difficult part of their office, public teaching; that the distinction intended is therefore not official but personal; that it does not relate to a difference in the powers conferred, but solely to a difference in their application. It is not to the persons who have the charge, but to those who labour in it, οι κοπιωντες. And to this exposition as the far more natural, I entirely agree." See Dr. Campbell's Eccles. Hist. vol. i. p. 178. *Ed.*

† Why then do those denominations who maintain that all Ministers are Bishops and on an equality, retain the subordinate orders of Church officers, Elders and Deacons? The Elders of scripture we know preached and administered the sacraments. But on the Presbyterian plan Elders are confined to assisting the Minister in ruling the Church. The Deacons in scripture both preached and baptised. Presbyterian Deacons are stripped of these powers. The fact is, that the distinction of three orders is so apparent in scripture, that those denominations who rejected Episcopacy found it necessary to keep up at least the semblance of the primitive plan. *Ed.*

Presbyterian Minister. In conjunction with the Elders he admits to communion, inflicts censures, and manages the spiritual concerns of that church of which he has the oversight; he forms new congregations, and organizes them in places which have never enjoyed the ordinances of the gospel; he is an equal with the other Ministers, and so far from being "a Lord in God's heritage," he is subject to his brethren; he, in conjunction with his brethren, licenses persons to preach, and ordains by "the laying on of the hands of the Presbytery;"* he believes that he derives his commission for these things from Christ,† and that, therefore, his acts are *valid*; and though he pretends not to be a successor of the Apostles, who were extraordinary officers, qualified and appointed to establish the Church; yet his office is divine, instituted by the Apostles, who knew the mind of the great Head and Lawgiver.‡ The consideration of some other passages of scripture must be deferred until a future number.

POSTSCRIPT TO MISCELLANIES No. XI.

Which was on political topics.

THE writer who has attacked me on the subject of Church Government, will see that I still act according to the title of "Miscellanies." He professes to "have long known me, and to have long felt for me sincere respect and esteem." I have not the happiness to know him; but nothing appears, at present, why the "respect and esteem" may not be mutual. It is a rule with me never to ask a printer who the author of a piece is. He has thought proper to complain of "the uncharitable manner" in which I have attacked his Church. Has he read two late publications; the one entitled, "A Companion for the Festivals and Fasts," &c. and the other "A Companion for the Altar," &c? Does he know that the Bishop of the Episcopal Church in this State acts upon these principles? That he holds no ordination, and no administration of ordinances to be valid, but those of the Episcopal Church? If he is acquainted with these things, the charge against me of uncharitableness is made with an extremely ill grace. Quotations from the performances alluded to will, in due time, appear. To others I may owe some apology, to him none.

* This writer is exceedingly averse to quoting this text accurately. It is, "*with* the laying on of the hands of the Presbytery." *Ed.*

† How can he derive his commission from Christ, if, according to this writer, there is no succession of persons appointed to convey this commission from the Apostles, on whom it was conferred by Jesus Christ? *Ed.*

‡ This author here very properly admits that the ministerial office is of *divine*, because it is of *apostolical* institution. When, therefore, we prove that the *Apostles* instituted an order of men with superior powers to those called Presbyters and Deacons, we have a right to conclude that their office is *divine*, because "instituted by the Apostles, who knew the mind of the great Head and Lawgiver." Let this be remembered. *Ed.*

I am astonished at his assertions, that "the dissenters from Episcopacy bear no sort of proportion to those who adhere to it"—that "now, the whole Christian world is Episcopal, except a few dissenters, who, within two or three hundred years, have arisen in the western Church"—that if "the Roman Catholics be struck entirely out of the calculation, the advocates of parity constitute but a very trifling proportion of the remaining part of the Christian world." I deny the facts, and shall show hereafter that they do not exist.*

As to my using *by* instead of *with*, I am not conscious of any "unfairness." It is not included in the quotations, and I laid no weight upon it. When the ordination of Timothy is discussed, it will, indeed, appear that WITH is an important word. Both it and BY will be allowed their due force; and I trust that it will be evident that Timothy was not ordained after the Episcopal, but after the Presbyterian mode. If the writer will only patiently indulge me in my *miscellaneous* course, I promise him all proper attention.

For the Albany Centinel.

CYPRIAN. No. I.

I AM extremely sorry to find that your Miscellaneous author still continues his dissertations upon Church Government, or rather his animadvertions upon the Episcopal Church. The revival of religious controversies is always dangerous, is seldom if ever productive of any good.† On all points connected with religion, especially on so important and fundamental a one as that of Church Government, the feelings of men are peculiarly delicate. It is extremely difficult, if not impossible, to avoid, in the discussion of them, wounding the feelings of some. This writer himself (whose good sense and ingenuity I do not hesitate to acknowledge) affords us an additional proof of the correctness of this observation. Although he commences his strictures with the fairest promises, and, no doubt, with the most sincere desire, to preserve the "unity

* This promise has never been performed. *Ed.*

† And yet controversy, if properly managed, is certainly favourable to the discovery of truth. While *error* exists, it must be a sacred duty to expose it, and to contend against it. And thus controversy, in the present imperfection of human nature, appears unavoidable. Evils no doubt attend it; and yet these will generally be counterbalanced by the advantages that result from it. Experience proves, that at those periods, and in those places where religion is made a subject of discussion, its truths are more generally disseminated and understood. Where a spirit of false liberality places all opinions upon a level, and reprobates the divine injunction of "contending earnestly for the faith," there it has always been found that the essential characteristics of the faith are soon totally forgotten, neglected, or despised.

Cyprian has proved himself so candid and so able a controversialist, that his readers will not regret the occasion which called forth his pen. *Ed.*

of the spirit in the bond of peace," yet his warmest friends must admit, that before he arrives at the conclusion of those he hath already presented to the public inspection, he indulges himself in representations of the Episcopal Church and her tenets by no means reconcileable with Christian charity or candour. His disingenuousness and illiberality have been already amply exposed in the answer he has received from a judicious layman: And I must be permitted to remark, that however deep may be the sentiments of respect and good will which I entertain for this gentleman, I find some difficulty in excusing him for the liberties he hath taken with the principles of that denomination of Christians to which I profess myself to belong. How shall I excuse him for bestowing upon Episcopalians the opprobrious epithets of prejudiced, of bigotted, of superstitious? These are hard names. They merit the severest reprehension. An attack so violent upon a large and respectable denomination of Christians, when unprovoked* too, can by no considerations be justified or palliated. Yes, if to hold in endearing estimation the memory of our blessed Saviour and all those words of eternal truth he hath delivered to us—if to pay an inviolable regard to all his sacred institutions be prejudice, be bigotry, be superstition—then do Episcopalians merit these opprobrious epithets. If to look to their Lord as the only legitimate source of all power and authority in his Church—if to adhere inflexibly to that form of government he hath transmitted to them through the hands of his Apostles, by an uninterrupted succession of Church officers to the present day—if to estimate as worthy of credit the testimony of the Universal Church for 1500 years—if these things be prejudice, be bigotry, be superstition, then Episcopalians claim these reproachful epithets. If to adhere to Episcopacy be prejudice, be bigotry, be superstition, then is Christianity a venerable error, a system of bigotry, a prejudice, a superstition.

But this writer asserts that "the Classical or Presbyterial form of Church Government is the true and only one which Christ hath prescribed in his word, and is best adapted to the people of the United States, and most conformable to their institutions of civil government." In the first part of this proposition, our antagonist takes possession, to be sure, of a broad and elevated ground. From this ground, however, he may be assured, had he an able adversary to contend with, he would soon find himself obliged to retreat with precipitation. Methinks he had better chosen at once, as

* I say this attack is unprovoked—for although I have read the publications to which this gentleman alludes when he endeavours to justify himself, yet I am by no means of opinion that they exculpate him for having recourse to this mode of assailing the Episcopal Church, of retorting what he, it seems, has considered as an injury. I beg this writer to remember, that the Companion for the Altar, and the Companion for the Festivals and Fasts, are intended solely for the use of Episcopalians. Surely we have a right to instruct our people in what we esteem as the whole counsel of God. While we are tolerated, this privilege will not be denied us. As to the Bishop of this State, I know him to be warmly attached to the principles of his Church, and always competent to the task of defending them.

some of the ablest champions of his cause have done, a more limited and a more tenable situation. Instead of rushing thus impetuously into the field, he had better retired at once into the citadel. Should he and his adherents meet with a defeat in the open field of argument, they may possibly find themselves too much weakened and exhausted to defend, at last, the citadel itself.

Of the last part of this proposition, as proceeding from that gentleman, I confess I do not know what opinion to entertain. Can it be the deliberate intention of this writer, by representing the Episcopal form of Church Government as hostile to the civil institutions of this country, to excite an illiberal, an uncharitable, and an unfounded prejudice against her? And who could have anticipated an insinuation of this kind from the writer of a preceding number on the subject of Demagogues—a writer who had given to the malignant some colour for suspecting that he does not entertain sentiments of very high admiration for a form of civil government which gives so loose a rein to these turbulent and mischievous members of society? I candidly confess that this is a part of his production which I do not comprehend. I will not ascribe to him unworthy motives—I am sure he is above them. Episcopalians feel an attachment as sincere and ardent as the rest of their fellow-citizens to the political institutions of their country. They are grateful to the Author of all good for that inestimable blessing of civil liberty which we enjoy. One of the wishes nearest to their hearts is, that their civil and religious liberties may be long preserved. They admire that form of government sketched out in the constitution of their country. They would use any exertions to preserve it in its purity and vigour. The only apprehension some of them entertain on the subject is, that the materials of which it is composed are not sufficiently durable. They fear that it will fall into too speedy decay and dissolution. All that they exact of their rulers is, to impart to it in their administration, that stability and energy, which are essential to the promulgation of its existence, which are essential to the happiness and prosperity of the nation. All that they would warn them against, is, any attempt at touching with a rude and sacrilegious hand, that sacred instrument, our constitution, the palladium of our rights, our ark of safety. These are the sentiments of perhaps most of us on political subjects. We perceive not, that an adherence to our ecclesiastical institutions tends, in the smallest degree, to diminish our attachment to our civil. We feel not the justness of this writer's observations, that the Presbyterial form of Church Government is more conformable than our own to our institutions of civil government.

In fact, what incongruity can subsist between the Episcopal form of Church Government and our institutions of civil polity? Is there not, on the contrary, a striking analogy between them? Does not the elevation of the order of Bishops to supreme authority in the Church strikingly correspond to the political arrangements of our country? Have not the United States—has not every State in this union, a supreme magistrate, possessed of high and peculiar prerogatives? Have not these magistrates the power of commissioning subordinate officers to aid them in the administration of government? And with what powers of any importance are our Bi-

shops entrusted, but the power of commissioning subordinate officers of the Church? They can obtain no undue influence over their Presbyters, their Deacons, or their people. They can establish no spiritual tyranny; their Presbyters, their Deacons, even the delegates of the people must co-operate with them in all measures of sacred legislation. Where, then, is this formidable authority of our Bishops with which some gentlemen would frighten the good people of this country? Where is that terrible power lodged in the hands of our highest order of Ministers which this gentleman, imitating some of the principal abettors of the same cause, has, very disingenuously endeavoured to represent as the first step, which was taken by the primitive rulers of the Church in their ascent towards the chair of papal supremacy?

And here, I trust I shall be indulged in remarking, that it is much too common, and, unfortunately for us, much too popular an artifice made use of by our enemies, to endeavour to create a prejudice amongst Protestants against the Episcopal Church, by connecting her cause with that of Roman Catholics, by representing her as allied in her structure to the Church of Rome. What artifice could be more unfair, more illiberal, more unwarrantable? Upon Episcopacy, it is true, that pure, and simple, and primitive form of Church Government was constructed, in process of time, the gigantic, the gloomy, and tremendous despotism of the Pope. But what has this form of government, organized by Christ and his Apostles, to do with the corruptions of the Church of Rome? Shall the Episcopal authority be thought to have been impaired by that immense pile of extraneous matter which was heaped upon it during the dark ages? Shall Christianity be made accountable for those enormities that, at different periods of the world, have been perpetrated under her hallowed name? Shall she be made to answer for that blood with which her misguided sons have stained her sacred standard? Shall the constitution of England be thought accountable for those usurpations of authority that were witnessed during the reigns of her arbitrary princes? Neither should we feel ourselves justified in abolishing those authorities Christ has constituted in his Church, because at some periods they have been instrumental to evil purposes. As well might we overturn all civil government, because sometimes it has been known to degenerate into tyranny.

No, Episcopacy, pure as the sacred fountain from which it flows, has never been contaminated by any admixtures with the impurities of papal Rome. And what have the dignities and emoluments which, in some countries, where an alliance between Church and State is estimated as sound policy, are connected to the Bishop's office, to do with his ecclesiastical pre-eminence? These are only the habiliments with which Episcopacy is cloathed—they are by no means essentially connected with it. Episcopacy, as the judicious "Layman" has remarked, is the same in this country and in England. It is the same throughout Christendom. It was the same during the time of the Apostles and their immediate successors, as it was during the most splendid eras of papal power, when the pretended Vicar of Christ extended his sceptre over the world. It was the same during those gloomy seasons in which the Church, like her blessed Head and Founder in Gethsemane was made to

sweat blood under the agony inflicted on her by the fury of her persecutors, and during her triumphant progress through the Roman empire, under the auspices of Constantine, sheltered by the sword of civil and military power. Episcopacy has been the same through all ages, in every nation. The Reformers of the Episcopal Church did not think proper to reject the whole of Christianity, because it was found blended with unnumbered superstitions in the Church of Rome. They did not renounce the Sacrament because the monstrous doctrine of transubstantiation was grafted on it. They did not reject the inspiration of the scriptures, because the mischievous belief of the Pope's infallibility had arisen out of it. Neither did they think proper to renounce Episcopacy because it had been the ladder by which the Bishop of Rome ascended the throne of Papal dominion. They carefully separated the fundamentals of Christianity which were always contained in the Church of Rome from those additions which had been made to them by the hands of men. They endeavoured to re-organize the Church of Christ upon the primitive model. They endeavoured to restore her to her primitive simplicity and beauty. And with triumph we avow that they have been successful in the efforts which they made. They have restored to us in the Episcopal, the Church of Christ in her primitive organization, in her primitive simplicity and beauty. Shall we then still be accused of being too much assimilated in our structure to the Roman Catholic Church, of having imbibed too much of her spirit and temperament?

Shall that Church which at every period has made the most bold and successful stand against the assaults of Papal power; that Church, which, in every age of her existence, has nourished and matured in her bosom, as her pride and ornament, those sons that, have proved the ablest champions of the Reformation? Shall she be accused of having imbibed the corruptions of the Church of Rome? What! shall that Church which has passed through the furnace enkindled by the breath of persecuting Rome, be accused of retaining her corruptions, her impurities? Shall not the blood of Cranmer, of Ridley, of Latimer, her illustrious Reformers, wash her from the stain of so unjust and foul an imputation? But on these preliminary points of this writer I have done. Perhaps I have already said more than is necessary. I was afraid that some improper impressions might be made on the public mind by his piece, and I have undertaken to remove them.

CYPRIAN.

For the Albany Centinel.

MISCELLANIES. No. XII.

I CONSIDER these strictures on Church Government as no more than necessary self-defence. If any thing appears like an attack upon Episcopacy, and if its friends are alarmed lest its strong holds be demolished or taken, the war on my part is still purely defensive, and the laws of nations justify my conduct. They

are to blame who gave wanton provocation,* by setting up their own Church as the only true one upon earth; and attempting to batter down all others. Could not the Episcopalians be contented with framing a constitution according to their own mind, and peaceably enjoying it, without insulting other denominations, treating them as if they were "aliens from the commonwealth of Israel," and assuming airs of dignity and superiority?† Who was calling in question the validity of their administration of ordinances? Why not allow others the same privilege which they have taken to themselves?‡ Is it not wonderful that they reckon all out of the Episcopal Church no better than Heathen men and Publicans, and call this *charity*; and then brand all who resist their pretensions, with *uncharitableness*? Be it known, that if the fortress of Episcopacy be stormed; if mitres strew the ground, and if their affrighted votaries fly in confusion and dismay, the evil has been of their own seeking. As soon as they will cease to annoy their neighbours, and will mind their own business, the sword which is drawn in self-defence, will return to its scabbard.

To show that my strictures are not unprovoked and useless, I might have sooner referred the reader particularly to two publications made, during the last year, by a Minister in the communion of the Protestant Episcopal Church. The one is entitled, "A Companion for the Festivals and Fasts," &c. the other "A Companion for the Altar," &c.|| The writer asserts, that those who officiate, not being Episcopally ordained, are guilty of "sacrilege"—that Bishops "succeeded to the Apostolic office," and that this succession is "uninterrupted"—that Bishops "are at the *head* of the Church," and that "through them *ministerial authority* is conveyed"—that "*without power derived from him*, (the Bishop) *it is not*

* This "wanton provocation" was an attempt to explain, in books designed for Episcopalians, the principles of their Church, and to point out to them the danger of leaving it! *Ed.*

† The Episcopalians have "framed a constitution," and wish "peaceably to enjoy it." But they are not to be allowed to explain and defend this constitution from scripture and primitive writers! This would be "insulting other denominations!" *Ed.*

‡ When have they denied to other denominations the privilege of adopting whatever mode of church government they may deem proper? When have they denied to other denominations the privilege of defending and inculcating their own principles, and opposing those opinions they may deem erroneous? No, it is the author of Miscellanies who would deny this privilege to Episcopalians; thus verifying the maxim, that those who inveigh most bitterly against *bigotry*, are themselves often the most *bigotted*. *Ed.*

|| The titles of these books are here more fully inserted, in order that the reader may see they were intended only for the use of Episcopalians. "A Companion for the Festivals and Fasts of the *Protestant Episcopal Church* in the United States of America, &c. By John Henry Hobart, A. M. an *assistant Minister of Trinity Church*, New-York."—"A Companion for the Altar; consisting of a short explanation of the Lord's Supper, and Meditations and Prayers proper to be used before and during the receiving of the Holy Communion according to the form prescribed by the *Protestant Episcopal Church* in the United States of America. By John Henry Hobart, A. M. an *assistant Minister of Trinity Church*, New-York." *Ed.*

lawful to perform any ecclesiastical act"—that "in the primitive age every Bishop was the head of a *diocese* consisting of several separate congregations"—that "should Presbyters *assume* the power of ordination, the authority of the persons ordained by them would rest on *human institution*, and their acts would be nugatory and invalid"—that "Bishops were successors to the Apostles," and that "it is only through *a succession of Bishops* as distinct from, and superior to Presbyters, that *authority to exercise the ministry can be derived from the divine Head of the Church*"—that "the unity of the Church is violated when any *presbyter* separates from the communion of his *Bishop*, and sets up an *independent government* in the Church, and when the people separate themselves from the communion of their duly authorized Ministers, and from the *government* of the Church"—that this is "schism," and "answers to the sin of Korah"—that "sacraments not administered by the Bishop [of the Episcopal Church] or those commissioned by him, were not only ineffectual to the parties, but moreover, like the offerings of Korah, provocations against the Lord"—that "Presbyters ought not to baptise without the Bishop's allowance"—that "none but *Bishops* [of the Episcopal Church] have authority to ordain Ministers in the Church, and none but those who are ordained by them can be truly said to have a *divine commission*, or *any authority* to minister in the *Christian Church*"—that "the merits and grace of the Redeemer are applied to the soul of the believer in devout and humble participation of the ordinances of the Church, administered by a priesthood [the Episcopal] who derive their authority by regular transmission from Christ"—that it is "essential to the efficacy of the Lord's Supper to be administered by those [the Episcopal Priests] who have received lawful authority to administer it"—that not to maintain the necessity of Episcopal ordination is to "present salvation to men stripped of those conditions on which alone it is attainable"—that "every dispensation of divine grace has been *confined* to a part only of mankind"—that "the *visible Church* of Christ is known by *adhering* to the government of the Church, by *Bishops*, *Priests*, and *Deacons*"—that it is "the sacred duty of all Christians to preserve the unity of the Church, by *continuing* in the *Church* [Episcopal] if by God's grace it is our happy lot to be already in it; or by *coming into it*, if it be our misfortune hitherto to have kept ourselves out of it."—Here let the reader take breath, and compose himself* —— —— —— —— I.

* The candid reader will be cautious of forming his opinion concerning these books from the above disjoined and mutilated extracts. The Layman, who in his third and fourth numbers ably defends these works, very justly observes concerning these extracts— "*Deductions* are separated from their *premises*, *opinions* from their *proofs*, and *consequences* from their *qualifications*." How could the author of Miscellanies reconcile it with candour, with truth, with Christian justice, to withhold the important remark with which the author of the obnoxious works qualifies the opinions there advanced; that God will extend "mercy to all who labour under unavoidable ignorance or *involuntary error*?"—And surely error, which is the result of honest conviction, and not of wilful prejudice, or of a neglect to search for the truth, is *involuntary* and excusable.

In the works in question, the author endeavours to prove from *scripture*,

could give many more quotations, and refer to the page; but it is unnecessary. Let any one only open "A Companion for the Festi-

that Christ commissioned his Apostles to institute the Priesthood of the Church; that they instituted three orders, and gave the power of ordination exclusively to the first; that to these orders the apostolic injunctions of obedience to those who have the spiritual rule over us apply; and that by communion with them we must maintain the *unity* of the Church. These opinions, he endeavours to prove, are sanctioned by the concurring testimony of all the primitive fathers; and it is solemnly averred that all the obnoxious expressions in those books have this sanction. Ignatius, a venerable martyr to the faith, was the disciple of the beloved Apostle St. John. And what stronger language can be used than that used by this holy Father in his epistle to the Smyrneans. "He that honours the Bishop shall be honoured of God; but he that does any thing without his knowledge, ministers unto the devil." This quotation is taken from the *genuine* epistles of Ignatius; acknowledged as genuine by the generality of learned men, many of them (among whom the celebrated *Dr. Lardner*, author of the Credibility of the Gospel History, ranks) not Episcopalians. Many other quotations equally strong might be adduced from the epistles of Ignatius, and the writings of the Fathers.

Several of theobnoxious expressions also are quotations from the writings of some of the most pious and learned divines of the Church of England. The sentiments concerning episcopacy there advanced are supported, among many others, by the venerable names of Bishop *Andrews*, Bishop *Sanderson*, Bishop *Hall*, Bishop *Taylor*, Archbishop *Potter*, of *Hooker*, of *Hammond*, of *Leslie*; and in more modern times, of Bishop *Horne*, *Jones* of Nayland, of the profoundly learned *Horsely*, of *Daubeny*, the able defender of primitive faith and order.

The piety and learning of Bishop *Beveridge* are universally acknowledged. His works are held in high estimation by the pious of all denominations. Let the following quotation from his sermon, entitled, *Christ's Presence with his Ministers*, be seriously perused. "And as for schism, they certainly *hazard their salvation* at a strange rate, who separate themselves from such a Church as ours is, wherein the *apostolical succession*, the *root of all Christian communion*, hath been so entirely preserved, and the word and sacraments are so effectually administered; and all to *go into such assemblies and meetings as have no pretence to the great promise* in my text, 'Lo I am with you alway,' &c. For it is manifest that this promise was made only to the apostles and their successors to the end of the world. Whereas, in the private meetings, where their teachers have no *apostolical* or *episcopal imposition of hands*, they have no ground to pretend to *succeed the Apostles*, nor by consequence any *right to the spirit* which our Lord here promiseth."

Will the author of Miscellanies rank the pious Bishop Beveridge, and the other venerable divines above mentioned, among the "fanatics" who hold to the *uninterrupted line of succession* from the Apostles; among the intolerant bigots who maintain the divine institution of Episcopacy? If the author of "the Companion for the Altar" and for "the Festivals and Fasts" is to be considered as a *fanatic*, a narrow and intolerant bigot, it ought to be known that he stands in company whom indeed he resembles only in holding the same opinions, but with whom any divine, however superior his talents, his learning, or his piety, might be proud to be ranked.

"The divine right of episcopacy" (to use the language of a *Layman* of the Church of England who wrote in the last century) "is plain from scripture, and was never called in question by any considerable number of

vals," &c. and read under the head of "Preliminary instructions concerning the Church," and he will be at no loss about pages. He should read the whole, in order to understand what Episcopacy *would-be* in this country. In "A Companion for the Altar," &c. I would recommend a perusal of the extraordinary meditation for the "Saturday evening" immediately preceding the communion; not indeed by way of preparation for that solemn business; for I think that he ought to have other things in his head and heart, than what he will find there discussed.* A long quotation from it shall appear hereafter.—At present, I shall conclude with a few short remarks.

1. The sentiments quoted would be unfairly charged to Episcopalians, were they not advanced by one who is an assistant to his Bishop in the same congregation. Would he have published them without the advice, direction, or countenance of his Bishop? Has he received any censure? Nay, the Bishop has confirmed every sentiment by his own practice. He has re-ordained and even re-baptised. At the same time, I verily believe, that Episcopalians, in general, do not avow these principles, and that they are not aware of their being so diligently and solemnly propagated.†

men till within these last two hundred years: and must we now lay it aside, for fear of opposing new upstart notions and opinions? God forbid! Must our holding fast the sound doctrine of Christ and his Apostles be called uncharitable and unkind, because it does not suit with the temper and disposition of other people? Cannot we still keep our charity for them by believing that God will dispense with the very want of the Christian sacraments, and bestow even the supernatural graces of them, to those who labour under invincible ignorance or '*involuntary error*,' or else under an impossibility of receiving those sacraments, when they do all that lies in their power to fulfil his blessed will? Certainly we may; for God can dispense with his own institutes, and give the spiritual graces annexed to them to whom he pleases." (Laurence on Lay Baptism.) *Ed.*

* The author of Miscellanies thinks that all inquiries concerning the authority of those who are to administer the holy communion are unnecessary and improper. Let the reader attend to the following extract from "the Christian Sacrifice," a work designed as a *preparation* for the Holy Communion, and written by the pious NELSON, a *Layman* of the Church of England. "And since we live in an age that is inclinable to make all the *inherent powers* in the *priesthood*, to be the effects of *priestcraft*; and that others take upon them to sign and seal covenants in God's name, *who have no commission for the purpose*; it will be fit for any man that prepares himself for this holy ordinance, to consider *who has the power of administering this holy sacrament*; whether laymen as well as clergymen *who* have *received their commission from the Apostles*. This consideration, I am sure, will be of great comfort to the faithful members of the CHURCH OF ENGLAND, which has preserved the *ancient apostolical government*, and the *primitive orders* in a due subordination, whereby they are secured of a right and truly *canonical ministry*." *Ed.*

† If "Episcopalians in general do not avow these principles," it is certainly the duty of the Clergy to inculcate them with the greater assiduity and earnestness. For the Episcopal Church, adopting the language of the Holy Ignatius, the contemporary of the Apostles—"that it is not lawful *without the Bishop* either to baptise or to celebrate the holy communion;" and the language of the *Church Universal*, maintains, [redacted] preface to the

2. The charge of *uncharitableness* lies wholly at the door of Episcopalians. Brazen must be the front of that man who attempts to bring it against Presbyterians.

3. If the doctrines contained in the works quoted be true, then the first Bishop of the Episcopal Church in this State was never baptised. He never had any other baptism than what was administered by a Minister of the Reformed Dutch Church. This Minister was not episcopally ordained—he was only a Dutch *Presbyter*, or, if you please, a Dutch *Bishop*, and, consequently, his act was "nugatory and invalid." The present Bishop has declared it to be so, by re-baptising children who had been baptised by a Lutheran Minister.*

ordination services, that no man is to be considered as a *lawful* Minister who *hath not had Episcopal consecration or ordination.*

The Episcopal Minister who has provoked the unappeasable ire of the author of Miscellanies, inculcated these principles, not in *newspaper* addresses, not in pamphlets inviting *general* perusal, but in books *addressed to Episcopalians.* If, however, these principles are erroneous, let them be exposed; if they are opposed to the tenets of other denominations, let those denominations be warned against them; but let this be done by fair argument, with decency and candour; and not with the weapons of misrepresentation, ridicule, and invective. *Ed.*

* As a *general* proposition it is true, that the administration of ordinances by those who have not received their commission through the regular *apostolical succession*, is "nugatory and invalid." But certainly *circumstances* may sometimes *qualify* general truths. It may be presumed, that when a person who has received baptism from irregular authority, afterwards submits himself to the *regular* authority of the Church, by receiving confirmation or the holy eucharist, the *deficiency* of his baptism, in respect to the authority of those who administered it, is then supplied. This is the opinion of many divines of the Church of England, who deservedly rank high for their attachment to Episcopal principles; and particularly of the learned Bingham, the author of *Ecclesiastical Antiquities.* This class of divines, however, deny that any person has legitimate authority to administer baptism, but those episcopally ordained. Accordingly their maxim is, *fieri non debet, factum valet. It is not lawful to be done; when done, it is valid.*

Another class of Episcopalians contend, that all baptisms administered by those who have never received a commission through the "originally constituted order" are invalid. This opinion is maintained with singular force and perspicuity of argument, in a treatise, entitled, "Lay Baptism Invalid," published by R. Laurence, A. M. a layman of the Church of England. He contends, that three things, all instituted by Christ in his memorable commission to his Apostles, are necessary to a valid baptism; the *matter*, the *form*, and the *authority*. The matter, the *name of the Trinity;* the form, *water;* and the authority, *a commission given to the Apostles and their successors*—"*Go* YE, *and baptise—Lo, I am with* YOU *alway, even to the* END OF THE WORLD. These three things being instituted by Christ, are equally and indispensably necessary; and the deficiency of any one of them renders a baptism invalid. Hence it follows that a baptism administered by one who has not received a commission from those authorised as the successors of the Apostles, is not a valid baptism. This tract, independently of the important subject of which it treats, is well worthy of general perusal, on account of the singular ingenuity and

4. The writer quoted speaks of his being "humble in attainments;" but I think he bids fair to rival if not eclipse Archbishop Laud himself.

force of its reasoning. On these principles, the Lutheran Minister acted in applying to the Bishop to baptise his children.

The author of Miscellanies several times insinuates, that some persons have been ordained Priests, and one a Bishop who had not Episcopal baptism. Admitting the truth of his assertion, of what advantage is it to his cause? Admitting that the *seal of authority*, in which alone their baptism was deficient, was not supplied when they received confirmation, or the Holy Eucharist, from the hands of Christ's authorised Ministers; what insuperable impediment was there to their receiving the ministerial commission? This commission, deriving all its efficacy from the power of Christ, is independent of the qualifications of the Minister. Holiness of heart and life is certainly as indispensable a qualification in a Minister as a *valid baptism*. And yet we find that Judas, who was "a traitor, and had a Devil," was one of the highest order of Ministers. The author of Miscellanies, surely, will not maintain that the absence of *vital holiness* in a Minister renders nugatory his administration of the ordinances. Neither can he contend that any defect in the baptism of a Minister renders nugatory the exercise of a *valid ministerial* commission.

The following extract from "Laurence on Lay Baptism," the treatise above-mentioned, will set this subject in a just light. "Baptism itself being no constituent essential part of his commission or ordination, he who is destitute of baptism is not, by reason of that *want alone*, destitute of Holy Orders. If it be objected, that while he is unbaptised, he is out of the Church; and how can he who is not of the Church, admit another by baptism into the Church? I answer; though he is out of the Church with respect to any benefits himself, yet not with respect to the spiritual benefits which he has authority and commission *mediately* to convey to others. A man may be a *true messenger* to carry that good to another, which he himself neither does, nor ever will enjoy. A master of a family may send a neighbour, or a *stranger who is not of his family*, and give him full power and authority to adopt into his family some poor destitute orphan children whom he commiserates. And though that *stranger* be not *of the family* himself, yet his adopting those poor children into that family, stands good; because the master of the family *sent and empowered* him to do it. This I take to be very parallel to the case in hand; and, therefore, he who is not of the Church, because unbaptised, may *as truly* admit a person into the Church by baptism, as he, who, (though baptised) through his wickedness, is destitute of the Holy Ghost, can convey the gift of the Holy Ghost by his ministration of sacraments to others. For as it is not the *personal holiness* of the administrator that conveys holiness to me in the ministration of any sacrament, so neither does his having *received* that sacrament signify any thing to me for the validity thereof, when he administers it to me *by virtue of a divine commission explicitly given to him*. This COMMISSION ALONE is that which makes the ministration not his, but God's own act; and, as such, *without any other appendant cause*, it is good and valid. Hence our blessed Lord called both *unbaptised* and *unholy* men, viz. his Apostles, who cannot be proved *to have been baptised in the name of the Trinity* before his resurrection; and one of them, *Judas Iscariot*, a thief, a devil in his disposition—to the administration of holy things; as if he would thereby teach us to look *with faith* on HIS AUTHORITY ONLY, without confiding in any of the best accomplishments of those on whom he has conferred it. And if we do but look back to the condition of the

POSTSCRIPT.

Since the above was written, I have read a continuation of the address by "A Layman of the Episcopal Church." I repeat the assurance that the word BY is not included by me in the quotation of the Apostle's words to Timothy, that the passage is not in "a mutilated state," and that it was far from my thoughts to substitute BY for WITH. This would defeat my own purpose, when I come to explain the text. Upon this, and another in the second Epistle to Timothy, taken in connection with other parts of scripture, I am willing that the whole controversy should rest. I hope to give a more natural and just interpretation of them than he has given. I wish he had spared the following words: "I feel strongly disposed to suspect weakness in a cause, when I find such expedients employed to defend it." I forbear any retort. If he be the person I suppose him, I love him too much readily to believe that he can be otherwise than ingenuous. I wish the Episcopal Church had many laymen and preachers of his talents and virtues. A great deal of what he says, is, no doubt, true; but it is not properly applied, and does not support his cause. All that is necessary by way of reply, will be found in the course of my numbers, without a particular reference to him.

Let me add farther, that the reader will certainly justify much greater severity than what I shall use. The provocation given to non-episcopalians has been wanton and great. There can be no objection against the Episcopalians managing their own affairs in their own way. Had they not treated other churches with indignity and insult—had they maintained their *Bishops*, *Priests*, and *Deacons*, and *plead divine authority*,* and not charged others with the sin of schism, and as having neither Ministers nor ordinances, I had never written a word on the subject. I wish them more humility and charity, as being the way to greater prosperity.

Jewish Church, during their forty years sojourning in the wilderness, we shall find that none of them were *circumcised* in all that space of time. Though the uncircumcised were, by God's own appointment, *to be cut off from among his people*, yet the ministry of those priests and scribes who were born in the term of those forty years, was not annulled and made void for their want of circumcision; which, doubtless, was as much necessary to qualify them for holy orders, as baptism is now to qualify our Christian Priests." *Ed.*

* How strangely inconsistent is this gentleman! Though he here allows Episcopalians to plead "divine authority" for their order of Bishops; yet the moment they attempt to exercise the right which he grants them, to inculcate their principles, and to act upon them by ordaining those who have not been episcopally ordained, they are considered as treating other churches with "indignity and insult." Though he here allows Episcopalians to plead "divine authority" for Episcopacy; yet, at the close of his twenty-third number, he warmly censures them for offering this plea. This is his language in that number. "I have no objection to their preferring Episcopal ordination, *provided that they will cease to assert it on divine right*; for I think that this is untenable, offensive to their fellow Christians of other denominations, and injurious to themselves." This author frequently accuses the advocates of Episcopacy of having written incautiously and with precipitancy. He certainly affords many specimens of the care and consideration with which he has composed his Miscellanies. *Ed.*

For the Albany Centinel.

THE LAYMAN. No. II.

IT was my wish to have said nothing more on the subject of Ecclesiastical Government. The circumstance, however, which led me to take up my pen continues to exist: I still feel it a duty to correct such views of the Church, as appear to me to be inaccurate; and to endeavour to prevent any improper impression which they may have a tendency to make on the public mind.

The cause of religion has been deeply injured by the angry contests of its professors. If the friends of Christianity are occasionally involved in controversy, let not a spirit of bitterness in the management of it give reason of triumph to their foes.

The professions which I have made, of regard for the writer whom I oppose, are sincere. I have long been in the habit of admiring his talents, and revering his virtues. If I have said any thing that has wounded his feelings, or that may have appeared to him not perfectly consistent with delicacy, I entreat him to ascribe it to zeal in the support of a cause which I deem important; to any thing, rather than a want of that esteem and respect for his character which it is equally my happiness to feel and to express.

When individuals or bodies of men get engaged in controversy, nothing is more common, or more natural, than for each to think the injury inflicted solely by the other, and to indulge his feelings, excited and nourished by this partial view of things to which the human mind is so prone. When, therefore, I observe expressions in the numbers of this writer, which appear to me to be exceptionable, I recollect this quality in man, and find no difficulty in ascribing to honest zeal what, upon a more narrow view, I might consider as involving a departure from Christian charity. Let me entreat him to cherish a similar disposition towards the Episcopal Church. I sincerely believe she has never given the other denominations of Christians just cause of offence; and, I even indulge the hope, that a dispassionate examination of the works against which he objects, will present them to his view in a point of light very different from that in which he has been accustomed to consider them. Upon this part of the subject I now enter; begging leave, however, to take notice, in the first place, of a passage in the tenth number of the Miscellanies, which appears to me to call for some animadversion. "*The Apostle Peter, from whom the Romish and the Protestant Episcopal Church pretend to have derived their authority.*"

When did the Protestant Episcopal Church profess to derive her power from the *Apostle Peter?* Has she not invariably and strenuously opposed that imaginary distinction among the Apostles, upon which the Church of Rome founded her usurped supremacy? *Papacy* and *Episcopacy* are as inconsistent as are *Episcopacy* and *Parity*. The Papists have departed on the one side; the Presbyterians on the other.

The supremacy of the Pope is supported by representing him as the successor of St. Peter, and by representing St. Peter as the Prince of the Apostles. The passage of scripture relied upon for

this, is that which contains the promise of the keys; but, it has been thoroughly explained, by some of the ablest writers of our Church, as being a mere promise, not actually delegating any power at the time, but fulfilled, when our Saviour said to his Apostles, "As my Father hath sent me, even so send I you. Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." This last declaration was made to no one particularly, but to all generally. It placed the Apostles upon a perfect level with respect to each other. Beside, the whole history of the primitive Church bears equal testimony against the *Papal supremacy* and the *Presbyterian parity*. This reasoning is used by the writers of our Church. It will be found, if names are necessary to be mentioned, in Chillingworth and Barrow. I cite these particularly, because they have urged it with peculiar force.

No, the Protestant Episcopal Church waged open war with all the false doctrines, and all the corruptions of Popery. It is indeed strange, that such a charge should be brought against a Church so highly admired by the first reformers; a Church reformed by CRANMER and RIDLEY, and cemented with their blood.

Our Church, then, professes to derive her power from Christ, through the medium of the Apostles in general; not through that of any one of them in particular. She rejects, utterly, the distinction for which the Papists contend; and, along with it, the senseless jargon of *supremacy* and *infallibility* with which the Romish Church so long insulted the world. Episcopacy, indeed, she retained, because she considered it as a divine institution; and, on this point, was most cordially congratulated by Calvin, Beza, and other illustrious reformers of the time. They prayed earnestly to God that it might be preserved in the Church of England; lamenting the necessity of their situation, which precluded them from it, as the greatest of their misfortunes. Strange that the ardent admirers of these men should condemn, as "*corrupt and injurious*," an institution which they viewed with so favourable an eye! Calvin declared, in strong terms, that he opposed not the Episcopal Hierarchy, but only the Papal, which, aspiring to an universal supremacy, in the See of Rome, over the whole Christian world, usurped upon the prerogative of Christ. And he anathematised all those who, having the Episcopal Hierarchy in their power, should refuse to reverence it, and submit themselves to it with the utmost obedience. "If any such shall be found, *si qui erunt*," says he, "I will readily confess that they are worthy of all anathemas;" evidently declaring that he knew no such persons, and owned none such among his followers. How fatal is the influence of irregular example! Calvin, and the reformers who acted with him, established Presbyterian Government, alleging the impossibility of doing otherwise, without going to the Church of Rome; still, however, expressing the highest respect and reverence for the Episcopal authority. Those who profess to follow these men have departed entirely from their declarations; renouncing the whole order of Episcopacy as a "corrupt and injurious" innovation. Indeed, Calvin and his associates had no sufficient excuse; for, although they could not procure Bishops in their own countries, without receiving them from the

Romish Church, yet they might have gone to other places for them. And, if this had drawn upon them a more marked and severe persecution, they would have suffered for what they acknowledged as a most important truth. This conduct, then, incorrect in itself, laid the foundation of schism in the Church, which has been regularly producing the most bitter fruits from its origin to the present time.

I have said that the Protestant Episcopal Church derives her authority from Christ, through the medium of the Apostles in general, placing them all upon a perfect level with respect to each other. Nor does this circumstance favour the idea of parity; for still there were three orders, our Saviour, while he was on earth, the twelve Apostles, and the seventy Disciples. After the ascension of our Saviour, there were the Apostles, the Elders, and the Deacons: so that, in every period of the Church, distinct orders have existed in her ministry. This remark is made incidentally here. Should circumstances render it proper to pursue the inquiry, this part of the subject shall receive a regular examination.

The Episcopal Church, then, professes not to derive particularly from St. Peter. She ascribes to him no supremacy over the other Apostles. I have been more full, perhaps, than was necessary, on this point; but it appeared to me important to show, at some length, the inaccuracy of such a charge, it being of a nature to operate strongly on the public mind.

There is another point of view in which the passage under consideration requires to be placed. "*Here the Apostle Peter, from whom the Romish and the Protestant Episcopal Church pretend to have derived their authority, calls himself not a Bishop but an Elder, claims no pre-eminence over his brethren.*"

Our author seems here to place Peter upon a perfect level with every Minister existing in the Church; which, indeed, is only following up the mode of reasoning, from the promiscuous use of names, to its true conclusion. Nevertheless, towards the close of the number, the apostolic office is represented as *purely extraordinary*. I wish, then, to understand him on this point. Does he maintain that the Apostles had no spiritual jurisdiction over the Clergy in general? Does he maintain that they were upon a perfect level with the Elders of Ephesus, having no more power over those Elders than those Elders had over them? Is he willing explicitly to avow, and decidedly to support this doctrine? I cannot but thus understand him; for he expressly tells us that Peter, addressing the Presbyters, claimed no pre-eminence whatever. And all this, least there should be "*lords in God's heritage.*" This lofty hatred of subordination, ah! how opposite is it to the humility of the gospel; what mischief hath it not operated both in Church and State!

If you carry the principle of liberty so far as to make it inconsistent with the existence of a spiritual authority in the Apostles, and their successors the Bishops, over the other orders of the Clergy, you put into the hands of your adversaries a weapon, with which they will very easily demolish the whole order of the Priesthood. The wild plan of rendering every thing common in the Church, giving to any one who imagines himself qualified, the right of preaching, and of administering the ordinances of the gospel, without an external commission, to the utter destruction of all regular

and spiritual authority over the laity, in an order of men set apart for the purpose of officiating in holy things, is to be completely justified by the language of our author; and is, indeed, only pursuing the reasoning of the advocates of parity to its natural conclusion. The whole body of Christians are the heritage of God. And shall there be a distinct set of men invested with authority to lord it over them? This mode of speaking is just as applicable to the power of the Clergy over the laity, as to that superintending authority, with which the Bishops are invested, in relation to the subordinate orders of their brethren. If the idea of distinction and subordination among the Clergy be inconsistent with liberty, why is not the idea of distinction and subordination between the Clergy and laity equally inconsistent?

Are there not distinct orders of civil magistrates in our country; and does this interfere with the rights of the people? Why then should distinct orders among the Clergy, involve any such interference? Our author has no objection to subordinate offices in the state. He thinks it very proper that there should be a chief magistrate of the Union, and chief magistrates of the individual communities. He sees nothing in this, or in the various grades of office, inconsistent with liberty. Why then is the idea of subordination, in the government of the Church, so very odious to him?

In opposition to the opinion of our author, I venture to say, that the constitution of the Protestant Episcopal Church of this country is more congenial than the Presbyterian system, with its civil institutions. The first, certainly, bears most resemblance to a government composed of distinct branches; the last, to one which concentrates all its authority in a single body. But, this is a subordinate consideration. We are to inquire what form of government is prescribed in the scriptures of truth; not what is most suited to the varying institutions of men. And I believe it can be made to appear, that the constitution of the Protestant Episcopal Church is equally founded in scripture, and in the nature of the human mind. The apology, founded on two publications that have recently appeared in the city of New-York, shall be particularly considered in my next address.

A Layman of the Episcopal Church.

For the Albany Centinel.

THE LAYMAN. No. III.

I PROCEED to consider the charge brought against the Episcopal Church founded, particularly, on two publications that have recently appeared in the city of New-York. Extracts from these publications are introduced in the twelfth number of the Miscellanies; and in a way calculated, I fear, to excite the passions of the public. I think I have a right to find much fault with the language employed in ushering the works, so severely complained of, into public notice. It is of a nature to kindle indignant feelings, and, of course, to preclude a dispassionate consideration of the case on which our author founds the justification of his present con-

duct. There is, also, too much, far too much of exultation, at least for so early a stage of the controversy. It might have been well to have postponed this to the moment of victory. At all events, it should have been deferred until something like a regular system of reasoning had been presented to the consideration of the public. Positive assertion is easily made. There is no difficulty until you enter upon the business of proof. When I see a man exult in the prospect of victory, almost before he has had time to arrange his force; or, represent the arguments of his opponents as "scarcely deserving of an answer," while he himself is dealing most largely in assertion, I feel strongly disposed to suspect weakness in his cause, and that he is endeavouring to compensate for the want of reasoning, by boldness of declaration, and confidence of manner. Let me be permitted to observe, that those arguments of which he speaks thus lightly, have been urged by men of the most distinguished genius, and the most profound erudition; men from whom he will never know too much to learn.

Our author is quite deceived if he supposes the attack upon Episcopacy to be alarming to its friends. While they court not controversy, I trust they will be ever ready to defend the rights and the doctrines of their Church. Mitres may strew the ground. They are no part of the Episcopal Hierarchy; and it is much to be regretted that this writer will continue to confound things that are distinct; or, in treating of the situation of the Episcopal Church here, will wander for ever to the Papacy of Rome. All this has certainly nothing to do with the question under discussion. The votaries of the Church are not filled with dismay. It will require much more powerful attacks to impress upon their hearts the sentiment of fear. The fortress of Episcopacy has never yet been stormed; and I trust, it will prove impregnable to every assault of the foe.

Let us proceed to consider the publications complained of, and see whether they offer any real injury or insult to other denominations of Christians. In order to form a correct judgment on this point, it will be necessary to read the works themselves. The extracts are very short, and it is impossible from them alone to arrive at a just conclusion. *Deductions* are separated from their *premises*, *opinions* from their *proofs*, and *consequences* from their *qualifications*. I desire every one, therefore, who feels interested in this business, to give to the publications in question a dispassionate examination; recollecting always, that Episcopalians are tolerated equally with other denominations in our country, and have the same right of maintaining, in decent language, those doctrines which they believe to be taught by the oracles of truth.

Let it be recollected, then, in the first place, that the Companion for the Altar, and the Companion for the Festivals and Fasts, are intended, solely, for the members of the Episcopal Church. They are not addressed to the public at large; and but for the severe remarks which have been made upon them, it is probable they would have found their way into the hands of very few persons of other denominations. Besides, they are works which are very common in our Church, being designed as a preparation for, and as an illustration of her institutions and services. In truth, the

want of these publications in any country where our Church exists would be a great defect. Every Episcopalian ought to possess them. Into these treatises, indeed, is incorporated a summary view of the Priesthood of the Christian Church, stating its powers, and tracing them to the source from which they are derived. In illustrating the Festivals and Fasts, what could be more proper than to show the foundation of the authority that instituted them? In a work designed as preparatory to the most solemn ordinance of our religion, what more correct or more natural than to show the divine right of that Priesthood at whose hands it is received by the communicant? And if it be particularly objected that the question of ecclesiastical authority is thrown into a meditation, let it be remembered that, in the shape of a note or appendix, it would probably have received but little attention, and that it is a subject of great moment, involving nothing less than the due performance of the highest acts of worship known to the Christian dispensation. Bread and wine have no intrinsic efficacy to convey the graces of the spirit. We see, in them, the appointment of God; and it is from this that they derive all their value. The water of Jordan had no peculiar virtue to cleanse the leprosy of Naaman. It was the Divine command, which he followed, that gave efficacy to the application. And, certainly, in the Holy Supper, it is necessary to adhere to the system which God has established. Man has as much right to change the Sacrament, as to change the Priesthood by whom it is to be administered. Both are of Divine appointment; and any reasoning which shall prove human authority to be competent to an alteration of the one, will prove it to be no less competent to an alteration of the other. These opinions are most sincerely entertained by our Church; and to refuse her the right of maintaining them, is to refuse her the common privileges of religious toleration. In works, then, addressed to Episcopalians alone, the doctrine of their Church relative to the Christian Priesthood is illustrated and enforced. And can this, in justice, be made a ground of complaint? While we are permitted to exist, the right cannot be called in question, and the decent exercise of an admitted right ought not, surely, to draw on us a vindictive attack.

I observe, in the second place, that the discussions contained in the works under examination, are conducted in an unexceptionable style. There is nothing of abuse, of sneer, or of invective. The reader will not, I hope, form his judgment on this point from the short and unconnected extracts that have been laid before the public. Let any candid Presbyterian read the works themselves, and I will venture to submit it to his decision, whether they contain any thing more than a decent illustration and support of the doctrines of the Episcopal Church. It is not the *manner*, but the *matter* of these treatises that has given offence. And has the time arrived, when we are to be violently assailed for claiming and exercising the right of judgment on a subject the most interesting that can possibly engage the attention of the human mind? I trust not. We believe that Episcopacy is an apostolic institution; that it is the appointed mode of conveying the sacerdotal power; that this mode being established by God, can be changed only by God; and that all authority ceases the moment a departure takes place from the sys-

tem ordained for its transmission. We consider Bishops as the successors of the Apostles, and as possessing alone that power of ordination by which the ecclesiastical office is continued and preserved. These doctrines we maintain—we have a right to maintain them. And no reasonable man can consider such conduct as giving just cause of offence. How do Presbyterians themselves act in this particular? Are they not in the continual practice of illustrating and enforcing their distinguishing tenets? Take, as an example, the rigid doctrine of election and reprobation, which represents Christ as having died only for a particular number; excluding the rest of mankind from even the possibility of salvation. This is as obnoxious to us, as the doctrine of the divine right of Episcopacy can possibly be to our opponents. And if they claim the right of representing us as having departed from the true faith, will they not allow us the right of representing them as having departed from the true Priesthood! But you unchurch us. This is the grievous complaint. It is this that raises all the difficulty, and kindles all the resentment. Attend now, for one moment, to the situation in which the Presbyterians would place us, and the most unreasonable demands which they make of us. They tell us, You believe it is true that a particular method of conveying the sacerdotal power was established by the Apostles, and that this, being a divine institution, can be changed only by that high authority which ordained it. You consider Episcopacy as the appointed plan, and conformity to it as a duty incumbent upon all. These are your sincere opinions, and you have a right to entertain them; (for, I trust, our sincerity and our right, in this case, will not be denied.) But pause—advance not one step further—let these opinions remain for ever dormant in your bosoms—presume not to publish them to the world, least the conclusions which flow from them may affect, in public estimation, the basis on which we stand. Perform not the duty which you owe your people, by explaining to them what you deem an important part of the whole counsel of God, least you should offend us, in questioning the validity of Presbyterian ordination. What, then, does all this, in plain English, amount to! Think not for yourselves—renounce your opinions. At all events, venture not, at the hazard of our displeasure, to avow them to the world.

Let us see, once more, how the Presbyterians act. They believe the Priesthood, and the ordinances of baptism, and the holy supper, to be essential parts of the Christian dispensation. They consider baptism as the only mode of initiation into the Church of Christ, and as, generally, necessary to salvation. But do you presume to unchurch us? say the Quakers. Will the Presbyterian, then, give up the right of thinking for himself on the important subjects of the Priesthood, and the ordinances of the gospel; or, of decently supporting the opinions which he conscientiously entertains? Can he do so without debasing that rational faculty which God has given him, and neglecting the important duty of instructing his people in what he deems to be a most interesting branch of religious truth? He would say to the Quakers, We sincerely believe the Priesthood, and the ordinances which you have discarded to be essential parts of the Christian dispensation. We esteem it a duty to maintain, in proper language, their necessity. It is far from our intention to

give you offence. We only claim that right of thinking for ourselves, and of inculcating our opinions which we are in the constant habit of exercising. Why, then, may not our Church talk to the Presbyterians, as they would talk to the Quakers? This is all that is contended for. The Presbyterians have departed from the divinely instituted Priesthood. The Quakers have gone a step further, and discarded the Priesthood altogether. In truth, we cannot maintain the divine right of Episcopacy, and admit the validity of ordination by Presbyters. The two things are utterly inconsistent with each other. To condemn us, then, for questioning the right of Presbyters to ordain, is to attempt to terrify us into a renunciation of our principles. What is this but the very spirit of persecution? To admit the validity of Presbyterian ordination is to abjure our faith; for, we cannot admit it, and yet maintain the necessity of subordinate orders in the ministry, with distinct powers, the important prerogative of ordination being vested solely in the higher order. It is with real pain we find ourselves compelled to inculcate principles leading to the conclusion, that dissenters from Episcopacy are without authority from the Great Head of the Church. But we can never consent to give up the right of judgment, or of enforcing what we suppose to be taught by the sacred volume.

Let us follow the Presbyterians one step further, and see how they treat that Church, of whose want of charity, in persisting to think for herself, they so loudly complain. Take, as an example, the language of this very writer: "The *Classical* or *Presbyterial* form of Church Government is the *true* and *only* one which Christ hath prescribed in his word." "The custom of having *diocesan Bishops* is *corrupt* and *injurious*." All distinction and subordination in the ministry are declared, in confessions of faith that might be mentioned, to be *unscriptural* and *antichristian*. And this, permit me to add, has been the habitual language of dissenters, in every period of their history. What think you, then, of this loud charge against the Episcopal Church for denying the validity of Presbyterial ordination! The very men who thus reproach her hesitate not in representing her system of government as *corrupt*, as *unscriptural*, as *antichristian*. Indeed, indeed, this is singular conduct; presenting, certainly, one of the rarest specimens of contradiction that the annals of human inconsistency have ever exhibited. We will represent the Episcopal government as a corrupt and injurious innovation. We will set up our own system as the only one which is at all consistent with the revealed will of God; but, beware how you indulge in that liberty of speech which we exercise. Does not this look like intolerance of the most decided character? But I attribute not this disposition to the writer whom I oppose. I sincerely believe him to be free from the spirit of persecution, and I know not how to account for his conduct, but by referring it to the almost irresistible force of early habit and prepossession. To this we are all deeply subject; and, while it should excite us seriously to examine our opinions, and conscientiously to seek for truth, it should read to us, at the same time, a lesson of forbearance and humility.

The subject of this paper will be continued and concluded in my next address.

A Layman of the Episcopal Church.

For the Albany Centinel.

MISCELLANIES. No. XIII.

THE arguments which the sect of Episcopalians attempt to draw from scripture, in support of their Bishop, scarcely deserve an answer. They deal chiefly in assertions, without producing one substantial proof.

It is presumed "that the Christian Priesthood is the completion and perfection of the Jewish; and that as the latter subsisted under three orders, of High Priest, Priests, and Levites, so the former is constituted under three orders resembling these." It is asserted "that what Aaron and his sons and the Levites were in the temple, such are the Bishops, Presbyters, and Deacons in the Christian Church. These are appointed by God as those were, and therefore it can be no less sacrilege to usurp their office." Here is nothing but assertion of a very extraordinary nature. *These* are appointed, and *those* were appointed; but no proof is exhibited of *these* succeeding and resembling *those*. Nor is it said how far the model of the Jewish Church is to be followed, except in having three orders, and of their being appointed. No authority is quoted from the New Testament, no direction of Christ and his Apostles is mentioned.*

This loose and wonderful argument is answered, merely by saying that the whole Jewish dispensation was typical, and was completely fulfilled and abolished at the coming of Christ.† "The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." The argument, however, being much relied upon by the Romish Church, and adopted by the Episcopalians, who have not dissented from her as to the article of orders and ordinations, there is a propriety in showing its absurdity. The Pope finds here his own dignity. Will any dare to dispute the title of one who is both type and antetype—who was typified by Aaron, the first High Priest among the Jews, and who was afterwards consecrated by Christ as his lawful successor? Will any one be so bold as to blame the splendour, pomp, and ceremonies of the Popish worship, or to blot one Saint or Holy day from the Calender, not excepting "Saint Michael and all Angels," or "All Saints Day," when the whole rests on such a firm foundation?

If the Episcopalians would prove any thing in their favour, they must show not that there are three orders in the Christian Church,

* The connection between the Jewish and the Christian Priesthood so generally acknowledged by Christian divines is ably explained and defended by the Layman in his eighth, and by Cyprian in his fourth number. *Ed.*

† How then was the Jewish Priesthood "fulfilled," but in the institution of the Christian; which is, as the author of the Companion for the Altar observes, "the completion and perfection of the Jewish," and resembles it in its three orders? *Ed.*

which is not disputed;* but that there is such an officer as the High Priest was in the Jewish Church, and that this officer is the order of their Bishops. If they can do this they will have many High Priests. The Church of Rome is far more consistent. She has only one, as the Jewish nation had; and I verily believe, that if such an officer be now necessary, the Pope has the fairest claim of all others.† Instead, then, of Presbyterians being charitably exhorted to come into the Episcopal Church, we had all better return to the Mother Church. The truth is, the Jewish nation were one Church, under one government, civil and ecclesiastical. Such an officer as the High Priest was then necessary, and could exist; but now, when the Church consists of all kindreds, tongues, and nations, it is impossible. The High Priest was a type of Jesus Christ, who, "by his own blood entered in once into the holy place;" and who "ever liveth to make intercession." If there be a visible head upon earth, the Pope, as has been said, is the man, and no other. These words, "No man taketh this honour unto himself but he that is called of God, as was Aaron," show only, that he who is an officer in the Church must derive his commission from divine institution. A Presbyterian Minister is a true Bishop, and is as much appointed by God as ever was Aaron.‡

Among the Jews the High Priesthood was by succession in the line of the first born of Aaron, and the rest of his posterity were Priests. Where is the resemblance of the Episcopal Aarons? Do Bishops *beget* Bishops, or even the second order of Priests? Do they resemble one another in their dress? Where are now the linen breeches, the embroidered girdle, the blue robe with seventy-two bells, the golden pomegranates, the golden ephod, the golden breast-plate with the engraved stones, the urim and thummim, &c.? Are lawn sleeves, black gowns, and surplices to be compared with these? The Episcopal Priests wear what is called a cassock; but it is not made of linen, and is more like *petticoats* than *breeches*.‖ A Jewish High Priest might not marry a widow, while indulgence in this respect was granted to the other Priests. Is there any restriction among the Episcopal orders? A Jewish Priest could not be

* We have here another proof of the *consistency* of this author, and of the care and caution with which he writes. Does he not repeatedly assert, and constantly maintain, that all *Ministers* are on an equality? How then can there be *three orders* of the ministry? *Ed.*

† As *Cyprian* very properly observes in his fourth number, "Wherever there is a Bishop, Presbyters, Deacons, and a people; there is also the CHURCH OF CHRIST." The comparison then is to be made between a Bishop, Presbyters, and Deacons, who constitute the Priesthood of the Christian Church; and the High Priest, Priests, and Levites, the Priesthood of the Jewish Church. *Ed.*

‡ How can the Presbyterian Minister prove that he is "as much appointed by God as ever Aaron was?" Surely he does not receive his commission, as Aaron did, immediately from God; and as to receiving it through *regular succession* from those on whom it was originally conferred by the divine Head of the Church, this the *miscellaneous author* repeatedly disclaims and ridicules! *Ed.*

‖ What confidence can be placed in a writer, who, on sacred subjects, indulges in such low and indecent ridicule! *Ed.*

consecrated, unless he was without bodily blemish. Has the "House of Bishops" in this country ordained an examination in this matter? The Roman Church is known to be careful; and, in the article of marriage, has arrived at greater perfection than the Apostle Paul, for he indulged a Bishop with one wife.

It is unnecessary to proceed in asking for the resemblance of the orders and their employments in the two Churches. Let me only remark, 1. That surplices were garments worn by the Jewish singers. 2. That the Levites were consecrated by the imposition of the hands of the children of Israel. 3. That the Kings of Israel directed the affairs both of Church and state. We read expressly of David making appointments and arrangements for the performance of divine worship, and of Josiah *commanding* the High Priest. I pray the reader to attend particularly to this remark. The government of the Church was constituted in a peculiar manner, and for a peculiar end. If then we follow the Jewish pattern, why not throughout? Why not have Kings as well as High Priests?* Why not have an alliance of Church and state?† Why not the civil and ecclesiastical officers meet in the same council, or form one court as in ancient days? Here is the fundamental error of the Church of Rome and of the Church of England. The Pope is a temporal prince. The same person is both King and Priest. The King of England is the visible head of the Church established there. The High Priest and all the Priests are subordinate to him. The opinion is not without foundation, that the *mitre* and the *crown* are connected; nor is the proverb "no King, no Bishop" without meaning.‡ In this country to copy after the constitution of the Church of England is unwise, and to defend this conduct, as has been done in the late publications of some Episcopal Ministers, deserves a harsher name than I shall give it. Hear the words of the Apostle: "But now after that you have known God, or rather are known of God, how turn ye against the weak and beggarly elements, whereunto ye desire again to be in bondage."||

* Because God has appointed only *Priests* under the Christian dispensation. *Ed.*

† Because such an alliance is not necessary to the existence, nor, in all places or periods, to the prosperity of the Church. She subsisted, and even flourished for three hundred years, not only separate from the state, but persecuted by it. *Ed.*

‡ Are the *mitre* and the *crown* connected in Scotland? Does the *established* Church there subscribe to the maxim "no *Bishop*, no *King*?" Do not *presbyterianism* and *monarchy* there consort together? Why does not the author of Miscellanies send, to his brother Presbyterians in Scotland, his solemn remonstrance against this unhallowed connection? *Ed.*

|| The reasoning in this number is most profound indeed! Is the author of Miscellanies really *ignorant* of the nature of the types of scripture, or is he guilty of wilful *misrepresentation*? The Jewish Priesthood is not typical of the Christian, because the comparison will not in *all* respects hold good! So says this author, who pronounces his decisions with the authority of a "Master in Israel." Let us see now how his position will apply. The Lamb sacrificed in the Jewish Passover was a type of Jesus Christ, the true "Paschal Lamb." "Christ, our Passover, says the Apostle, is sacrificed for us." No, says the author of Miscellanies, the inspired Apos-

For the Albany Centinel.

MISCELLANIES. No. XIV.

THE Apostle Paul, in 1 Tim. iv. 14. says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." In 2 Tim. i. 6. he says, "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." On these two texts the Episcopalians rely for a proof of their mode of ordination;* and the Presbyterians rely with equal confidence on them for a proof that their mode is the only scriptural one. Let the passages have a fair examination, in connection with some other parts of scripture.

I have avoided reading any commentator or writer, in order that my judgment might be free from bias. I desire to have no other object in view than truth, and I pray that the same Spirit who indited the word, may lead me into its real meaning.

In the first text the Greek words *dia* and *meta* are both used, the one translated *by* and the other *with*. "*By* prophecy, *with* the laying on," &c. In the second text, *dia* alone is found. "*By* the putting on," &c. Much depends on giving these words their due force.

The Episcopalians allege either that the Presbytery which ordained Timothy consisted of a number of Apostles, or that, if of Presbyters, they imposed hands with Paul, "not to *convey authority*, but merely to *express approbation;* and that, "in the Church of England, the Presbyters lay on their hands with the Bishops in ordination, to denote their *consent*." The latter is their strong ground; for they cannot prove that this Presbytery was an assembly of Apostles;† and if they could, the consequence would be,

tle is surely in an error; for who will presume to trace a resemblance in the most minute points between *a Lamb* and the Saviour of the world! How should the *profane* thank this sacred critic for the weapon with which he furnishes them, to turn the sacred writings into ridicule, and to destroy entirely all typical analogy! The reader, in perusing the numbers of the Miscellanies, will often have occasion to inquire, where are the good sense, the accuracy, the Christian moderation, the manly dignity, the honest candour that should characterise one who discusses an important religious topic? Surely the cause must be a bad one that cannot be defended but by weapons such as this author uses. *Ed.*

* The Episcopalians do not rely on these two texts. They rely on the powers of ordination vested exclusively in Timothy and Titus, the Governors of the Churches of Ephesus and Crete. Let any man, dismissing all prejudices and preconceived opinions, and attending not to *names*, but to *facts* and *persons*, read the Epistles of St. Paul to Timothy and Titus, and see whether he does not vest them, as a distinct order from the other Ministers of the Church, with those powers which from them were handed down to their successors, called, after the Apostolic age, Bishops. *Ed.*

† Neither can this author prove that this Presbytery was an assembly of Presbyters properly so called; for Presbytery, attending solely to the meaning of the word, denotes an assembly of *old men;* and, of course, may be vari-

that the Apostles called themselves Presbyters, and acted only as such in the ordination of Timothy. If Apostles, why was it necessary that more than one of them should lay on his hands?* Why does Paul particularize his *own hands?* Had not all the Apostles equal authority and power? Since then it is certain that there were more hands imposed than those of Paul, the conclusion is natural, that if Apostles, they considered themselves in this transaction only as Presbyters, and therefore all of them laid on hands. The argument then turns against Episcopalians, and in favour of Presbyterians.

I apprehend that the obvious interpretation of the texts, and the way in which they are easily reconciled is this; that the imposition of hands to which the Apostle refers in his second Epistle, was at a different time from the ordination of Timothy, or if at the same time, was for a different purpose. The setting Timothy apart, or giving him authority to exercise the office of a Minister in the Church, was "the laying on of the hands of the Presbytery;" the gifts of the Holy Ghost were conferred upon him "by the putting on" of Paul's hands. This I verily believe to be the true meaning.

It is very immaterial whether Paul put his hands twice upon Timothy; once at his ordination, and again when the Holy Ghost was given him; or whether both purposes were answered at the same time. The latter seems the more probable of the two from the words in the first Epistle—"The gift which was given thee by prophecy, *with* the laying on of the hands of the Presbytery;" that is, *together with*, or at the time of thine ordination to the ministry. At least if this gift of prophecy was not conferred upon Timothy in the act of his ordination, it would appear to have been conferred immediately afterwards, by the imposition of Paul's hands alone. In this way the word *meta* has its just force. When it governs the genitive case, as in the place before us, it signifies *together with*, and may be thus translated. See Matt. ii. 3 and 11. "He was troubled, and all Jerusalem *with* him." They saw the young child *with* Mary his mother." In this sense it is used by the purest Greek writers. Take only one instance from Plato: "Geeras meta penias;" that is, *old age with*, or *together with poverty*.

A careful attention is to be paid to the word *prophecy*, by which is to be understood one of the miraculous gifts of the Spirit. "To another," says the Apostle, "the working of miracles; to another prophecy; to another discerning of spirits." This is the gift which the Apostle exhorts Timothy to exercise, as well as all the extraordinary gifts of the Spirit, and which were conferred upon him when he was set apart to be an officer in the Church.

If any incline to think, that *prophecy* means here only authority to perform the ministerial office, and that this was conveyed by

ously applied. The absurdity and fallacy of the singular interpretation which this author gives of these texts, are so ably exposed by the Layman in his fifth number, that any observations here are unnecessary. *Ed.*

* As the Layman very properly observes, "One of them may have conveyed the sacerdotal authority, while the rest may have imposed hands to give additional solemnity to the transaction, and as an expression of concurrence in the selection of character." *Ed.*

"the laying on of the hands of the Presbytery," the word *meta* will bear them fully out. It signifies not only *with*, but *by*, *by means of*, and has the same sense as *dia* with the genitive case. It is thus used in Acts xiii. 17. "*With* an high arm brought he them out of it." Acts xiv. 27. "They rehearsed all that God had done *with* them." Who does not see that it signifies in these places *by*, and might have been thus translated? It could be shown that it is used in this way by Demosthenes, Thucydides, and Xenophon, who will surely be allowed to have understood Greek. The laying on of the hands of the Presbyters was more than *concurrence*, than *approbation*, or than *consent*. It was an actual *conveyance* of ministerial authority. So that in whatever way the text is explained, it does not serve the Episcopalians. To say that *meta* has never the same meaning with *dia*, and that it may not, on examples from the New Testament, and from the greatest Grecian orators and historians in the world, be construed as synonymous, is to show ignorance of the nature of the language.

I prefer, however, the interpretation which I have given, that by *prophecy* is meant an extraordinary gift, which was conferred upon Timothy at the time the Presbytery ordained him. This is the gift to which the Apostle refers in both texts. In his second Epistle, where he says, "by the putting on of my hands," he does not allude to the ordination at all. Let any one read the verses foregoing, and following the text, and he may see that ordination was not there intended. The Apostle had wholly a different object in view, as will be shown before this subject is dismissed. Indeed it appears to me, that he had the same object in view in both places, and the manner of the ordination is mentioned to show the time when the gift was conferred, and to bring to remembrance a very solemn transaction. If the words are not taken in this sense, we cannot collect from them that Paul was even present at the ordination of Timothy, which will be still worse and worse for the Episcopalians. If they have no other proof than his saying, that he put his hands on Timothy, it is not sufficient; because this was for a quite different purpose. Not to give them unnecessary trouble, I will admit, in the mean time, that he was present; that he presided at the ordination; that he laid on his hands as a Presbyter; and his fellow Presbyters laid on hands with him. This is exactly Presbyterian ordination. The subject will be continued in my next number.

For the Albany Centinel.

THE LAYMAN. No. IV.

I HAVE said that the extracts from the works under examination are not given in such a manner as to present a fair view to the reader; and that the conclusion to which they are calculated to conduct him, is wide of the truth. The author of the Companion for the Altar, and of the Companion for the Festivals and Fasts, has only exercised that right of judgment which the Presbyterians take very good care to exercise themselves. It is not necessary to say any

thing relative to the character of this gentleman, in reference to those who have the happiness of knowing him; but I feel it to be a duty which I owe to the cause of truth, to observe, that he possesses qualifications both of mind and of heart that are rare indeed, and that cannot be too highly valued or admired. Far, very far from his temper is the spirit of censoriousness. To be acquainted with him is always to esteem and love him.* Let his works be candidly examined, and it will be seen that, while he maintains the doctrines of his Church, in their full extent, he undertakes not to judge the members of other denominations. In proof of this, I would beg leave to submit to the reader a few passages, which ought, in candour, indeed, to have been presented by the gentleman who has thought proper to complain in a style of so much bitterness. "*The Judge of the whole earth, indeed, will do right. The grace of God quickens and animates all the degenerate children of Adam. The mercy of the Saviour is co-extensive with the ruin into which sin has plunged mankind. And, in every nation, he that feareth God, and worketh righteousness, is accepted of him.*" Again, "*Separation from the prescribed government and regular Priesthood of the Church, when it proceeds from involuntary and unavoidable ignorance or error, we have reason to trust, will not intercept, from the humble, the penitent, and obedient, the blessings of God's favour.*" Still further, "*The important truth which the universal Church has uniformly maintained, that, to experience the full and exalted efficacy of the sacraments, we must receive them from a valid authority, is not inconsistent with that charity which extends mercy to all who labour under involuntary error.*" Once more, "*But though we presume to judge no man, leaving all judgment to that Being who is alone qualified to make allowance for the ignorance, invincible prejudices, imperfect reasoning, and mistaken judgments of his frail creatures; yet, it must not from hence be concluded, that it is a matter of indifference, whether Christians communicate with the Church or not; or that there is a doubt upon the subject of schism, whether it be a sin or not.*"

Such is the language of the works under examination; and such, also, is the language of the Episcopal Church. Will the writer in question require more? Is he ready to express sentiments of greater charity? Will he admit that the grace necessary to repentance is given to all men? and that even the virtuous heathen will be saved?

Are we to give up the divinity of Jesus Christ because the Socinians have denied it? Are we to lay aside baptism and the holy supper because the Quakers have discarded them? Are we to renounce the doctrine of the corruption of man, and of the absolute necessity of the operations of the divine Spirit to begin, to carry on, and to perfect the work of sanctification, because some of the followers of Arminius, departing from the tenets of their master,

* These remarks appear evidently dictated by the too partial spirit of friendship. The author of the works in question however ought certainly to consider himself much indebted to the Layman for the able vindication of those works from the charges brought against them. *Ed.*

have denied the principle, asserting the capacity of man to turn, of himself, unto God, and be saved? We shall continue to declare the necessity of receiving the ordinances of the gospel at the hands of a Priesthood, which has derived authority from Christ by succession, in which way alone it can be derived, whatever abuse may be heaped upon us for so doing. While we undertake to judge no man, we shall persist in thinking for ourselves, and in inculcating, in decent language, whatever we suppose to be a part of the whole counsel of God.

Let it be supposed, for one moment, that a secession should take place from the Presbyterians; the Seceders setting up an administration of ordinances by mere laymen. Would not our author oppose this, and represent it as a departure from the plan of salvation detailed in the scriptures of truth? Would he not warn his people against being concerned in the schism? Surely he would. It would be his duty to do so. And how unjustly would he think himself treated, if assailed by a newspaper invective, for exercising an undoubted right, or rather for discharging an important obligation? If this gentleman then considered it necessary to defend the opinion which he holds on the subject of ecclesiastical government, what course of conduct did propriety require him to pursue? I answer; he should have given the subject a regular examination, respecting in others that right of judgment which he claims for himself. In this Episcopalians would have seen no cause of complaint; but, in the place of this, he commences a vindictive attack in the public prints; a measure that can be defended on no principle either of policy or justice.

From the way in which this writer speaks, a stranger would be lead to suppose that the doctrine maintained in the works under examination is perfectly novel. How great his surprise, upon being informed that the Church has contended for it in every period of her history! This has been the case particularly in the United States. Let me beg leave here to refer the reader to a very instructive account of the life of Doctor Samuel Johnson, the first President of Columbia College, in New-York, written by the late worthy and learned Dr. Thomas B. Chandler, of New-Jersey.* In this work will be seen a most interesting exhibition of the effect produced by a regular investigation of the subject of Episcopacy, with a single view to the discovery of truth. Dr. Johnson was, perhaps, the most learned man that this country has produced. In him was eminently united profound genius, with the most laborious and persevering application to study. He was educated as a Congregational Minister, and officiated in that capacity for some time; but his attention being called to the subject of ecclesiastical government, he entered upon it, under a deep conviction of duty, persevering in the inquiry until he had viewed the matter in every point of light, and had collected all the information which the scriptures or books could supply. The result was a most decided belief in the divine institution of Episcopacy, and of the consequent invalidity of Presbyterial ordination. Several other Congregational Clergymen, of great talents, and distinguished worth, were engaged in

* This work was lately published by T. & J. Swords, New-York.

the investigation with Dr. Johnson. It terminated in the same way with them. They renounced their offices, went to England for holy orders, and continued, through life, most warmly attached to the Episcopal Church. Their example was afterwards followed by others; and I persuade myself that the same sincere investigation would terminate in the conviction of almost all who should engage in it.

Would it have been just or decent to have commenced a bitter attack in the newspapers against these men, for renouncing, under a sense of duty, the ordination which they had received, and taking orders in the Episcopal Church? Every correct and ingenuous mind must immediately perceive that such conduct would have been improper and violent in the extreme. And where is the difference between this and the course which the writer in question has thought proper to pursue? There is no difference, and the conduct now is as intolerant and unjust as it would have been in the case I have mentioned.

The divine institution of Episcopacy has been strenuously maintained in this country, from the time of Dr. Johnson to the present day, by the most able writers of the Episcopal Church. In fact, the validity of Presbyterial ordination has been denied from its very origin. Calvin himself, the French Hugonots, and other reformers, justified their departure from Episcopacy on the principle of necessity alone.

The primitive Fathers of the Church are most pointed and express on this subject, and every reproach cast upon the author of the publications in question recoils with tenfold force upon these venerable men. Hear *the words* of Ignatius—"He that doeth any thing without the *Bishop*, and *Presbyters*, and *Deacons*, is not pure in his conscience." "Therefore, as Christ did nothing without the Father, so neither do ye, whether *Deacon*, *Presbyter*, or *Laick*, any thing without the *Bishop*." "He that doeth aught without the *Bishop* serves the devil." What says Irenæus, Bishop of Lyons, in the second century? "We can reckon up those whom the Apostles ordained to be *Bishops* in the several Churches, and to whom they committed their own apostolic authority." Listen to Tertullian of the same age—"The power of baptising is lodged in the *Bishop*, and it may also be exercised by *Presbyters* and *Deacons*, but not without the Bishop's commission." What says St. Cyprian of the third century?—"The Church is built on the *Bishops*, and all the acts of the Church are governed and directed by them its *Presidents*." What will our author say to all this? I am afraid, were he carefully to go through the primitive Fathers, he would often find it necessary to pause, and compose himself, and "take breath."

These considerations, then, I submit to an impartial public. I submit them to the gentleman whom I oppose. If the Episcopal Church, in supporting doctrines which have ever distinguished her, and which never, as she thinks, were departed from, till the days of Calvin, is obliged to draw conclusions that nearly affect the members of other persuasions, she can only regret the consequence of what her convictions of duty command her most firmly to maintain. She wishes well to all men. She undertakes to judge none. Believing sincerely that Episcopacy is a divine institution, and that all are bound

to conform to it, can she be blamed for urging it with charitable zeal? At all events, can she be found fault with for inculcating upon her members those doctrines which she has professed in every age, and which appear to her to be an important part of the Christian dispensation? To require her to act differently, is to require her to become hypocritical, and to sacrifice her principles at the shrine of policy. To this she can never consent. While it will be her endeavour to treat with becoming respect the sentiments of her fellow Christians, she must insist upon the right of contending for that system of government which she believes the Apostles established, and whose divinity is attested, as she thinks, by the uniform testimony of the Church universal for fifteen hundred years. She blames not those who think and who maintain that Presbyterial government is the only one which Christ has prescribed in his word. While this opinion is supported in language not insulting nor disrespectful, she sees nothing but the fair exercise of that right of judgment with which God has invested his rational creatures. The writer upon whom I am remarking believes the divinity of Jesus to be essential to the Christian dispensation, and that no one can be considered as in covenant with God who absolutely rejects that fundamental doctrine. Suppose the Socinian should loudly complain; would not our author reply very much in the language which I have used on this occasion? Very well: while the Episcopal Church rejoices that she can so cordially unite with her brethren of the Presbyterian persuasion, on the essential principle of the divinity of our blessed Saviour, she thinks the evidence of Episcopacy, from the scripture, and from history, no less strong; and the justification which our author would urge, in relation to the Socinian, she humbly hopes she may apply to her own conduct.

Passing over, for the present, what has been said on the Jewish Priesthood, I proceed to the remarks upon the Epistles to Timothy, much reliance appearing to be placed on them. I flatter myself I shall be able to support the interpretation I have given, and to show that the observations of the writer take for granted what must ever require proof, and advance hypotheses that are entirely new, being as unsupported by commentators as by the plainest maxims of construction.

A Layman of the Episcopal Church.

For the Albany Centinel,

MISCELLANIES. No. XV.

I HAVE admitted in my last number, for the sake of giving Episcopalians more than their due, that Paul was present at the ordination of Timothy; that he presided, and laid on his hands with the Presbyters. But I contend that in the ordination itself, he acted merely as a Presbyter; and that it was in conferring the miraculous gifts that he acted as an Apostle, and was superior to the other Presbyters. Since both *dia* and *meta* are used in the same verse, the former connected with *prophecy*, and the latter with *the*

laying on of hands, I am of opinion that the best translation of the latter, in this place, is *together with*; and that the conferring the miraculous gifts, and the setting apart to the ministry, are to be considered as two distinct things, which took place either at the same time or the one immediately succeeded the other. "*By* prophecy;" that is, by the act which conferred prophecy; the thing signified being put for the sign. The sign was the putting on of the Apostle's hands, which was done in the ordination, and the gift then conferred, Paul acting both as an Apostle and a Presbyter; or, the Apostle put his hands singly on Timothy either just before or after his ordination. The words *dia* and *meta* are thus allowed respectively an appropriate meaning; though the latter, as has been shown, might also be translated *by*, and signifies often the same thing as *dia*. The thing signified by putting on of the Apostle's hands, was *prophecy*, the very gift which Timothy is exhorted not to *neglect*, but to *stir up*.

The Episcopalians allege that the text in the second Epistle, where the Apostle speaks of putting on hands, refers to ordination. Let the context be examined. 2 Tim. i. 5, 6, 7. "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power and of love, and of a sound mind." Where is there any thing about ordination?* Nothing but the words, *by the putting on of my hands*, could have suggested the idea. The text is a better proof that the Apostle *confirmed* Timothy, than that he *ordained* him. The Episcopalians would be wiser to quote it for what they call the "Apostolic rite of confirmation," which is done too by putting on of their Bishop's hands; for the practice of such confirmation needs itself some *confirmation*.† I barely mention, without laying much weight upon it, that the word *dia* is used here; the same word which is connected with *prophecy* in the first Epistle; and therefore, that this is the gift which was conferred by the putting on of the Apostle's hands.

The interpretation which I have given is strengthened by considering other passages of scripture. Acts viii. 11, 17. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John. Then *laid they their hands on them*, and they received the Holy Ghost." Acts xix. 6. "And when Paul had *laid his hands upon*

* There is as much about ordination here as in the other text. The expressions, "Stir up the gift that is in thee," and "neglect not the gift that is in thee," have evidently the same meaning. *Ed.*

† Does the author of Miscellanies recollect that confirmation is a rite handed down from the Apostles' times; that CALVIN himself bore decided testimony in its favour; and that CALVIN and BEZA both refer to it the imposition of hands mentioned by the Apostle in the sixth chapter and second verse of the Epistle to the Hebrews? If he is in doubt on the subject, let him peruse the nineteenth chapter and the fourth book of *Calvin's* Institutes; and the comment of *Calvin* and *Beza* on the verse in the Epistle to the Hebrews. *Ed.*

them, the Holy Ghost came on them, and they *spake with tongues* and *prophesied*." No one will say that these converts were ordained to be officers in the Church. The Episcopalians endeavour to prove by the texts their practice of confirmation. Is it not evident that the purpose for which the Apostle laid on hands was to confer the miraculous gifts of the Spirit? "*They spake with tongues and prophesied.*"* If this is undeniable from those places in the Acts, why should not the text in the second Epistle to Timothy be understood in the same manner? All upon whom the Apostles laid their hands were made partakers of extraordinary gifts in a greater or less degree. There never was an exception. It could not be the saving and ordinary influences of the spirit which they conveyed, because these had been enjoyed, or were supposed to be enjoyed by persons before they were baptised.† Simon the sorcerer, who was *baptised*, but not *regenerated*, would not have offered the Apostle Peter money to obtain the power of conferring the Holy Ghost, had there been nothing more than what was ordinary and secret.‡ It is true that all who were baptised did not exercise extraordinary gifts; nor did the Apostles lay hands on all; but on whomsoever they did lay hands, these gifts invariably followed. With respect to those at Ephesus upon whom Paul laid his hands, we are expressly told, that "*they spake with tongues and prophesied.*"

Thus have I carefully examined the passages in the Epistles to Timothy, and the result is, 1. That in one the Apostle refers both to the gift of the Holy Ghost and to ordination; in the other to the gift of the Holy Ghost alone. 2. That the Holy Ghost was given to Timothy by the imposition of Paul's hands, and that the ordination or setting apart to the ministry of the word was by the imposition of the hands of the Presbytery. 3. That these were performed at the same time, or immediately succeeded one another. 4. That though the Greek word *meta*, when it governs the genitive case, has equal meaning and force with *dia*, and may, on the highest authority, be translated *by*; yet in this place, *together with* is to be preferred. 5. That even the presence of Paul at the ordination of Timothy cannot be inferred with certainty from the words, "the putting on of my hands," seeing they refer to the conveyance of extraordinary powers. 6. That so far as Paul was actually engaged

* Is it said that the Samaritan converts "spake with tongues and prophesied!" This author asserts, but does not prove, "that all upon whom the Apostles laid their hands were made partakers of *extraordinary* gifts." *Ed.*

† But are there not different degrees of grace? And may not these be conferred at different times, and in *different ordinances?* *Ed.*

‡ Simon had received "the washing of *regeneration*," but not "the *renewing* of the Holy Ghost;" which are considered by the Apostle as distinct. By his baptism Simon was translated into a *new* state, in which he received *conditionally* a title to the blessings of the Christian covenant; and in this sense he was *regenerated*. *Regeneration*, in the sense of scripture and the primitive Church, is distinct from *renovation*, or the change of mind and heart effected by the operations of the Holy Spirit. And the former term, in its appropriate signification, is applied to *baptism*; which is the divinely instituted mean of translating us from our natural state into a state of grace, in which we are to "work out our salvation." *Ed.*

in the ordination, separately considered, he laid on his hands as a mere Presbyter; and that, probably, he presided among his fellow Presbyters on the occasion.

When a person is to be ordained, the Presbyterians appoint a Minister to deliver a sermon, another to preside, and another to give a charge to the person when ordained. Sometimes two or all of these services may fall to the same member of the Presbytery; but generally they are divided. The Minister who presides explains briefly the nature of the business, receives the vows of the candidate, and then by solemn prayer and imposition of hands, the Presbyters laying on hands together with him, the person is ordained, or invested with the sacred office. The same power which the Presbyters possess they convey. They have no apostolic power, and they convey none. They are Presbyters, or Pastors, or Bishops and Governors of the Christian Church, and they invest others with the same office. Acting by the authority of Christ and his Apostles, what they have received they "commit to faithful men."*

For the Albany Centinel.

MISCELLANIES. No. XVI.

I HAVE not forgotten my promise of an extract from the remarkable meditation for the "Saturday evening" preceding the communion, in "A Companion for the Altar," &c. But having lately read a pamphlet entitled, "An Address to the Ministers and Congregations of the Presbyterian and Independent Persuasions in the United States of America," it will be useful to furnish my readers with a few short extracts from this. It was printed in 1790, and is ascribed, on good authority, to the late Bishop Seabury. His design professedly is to persuade those whom he addresses to forsake their schismatic courses, and join the Episcopal Church, as being the only true Church.

"She" [the Episcopal Church] says the writer, "supposes that Presbyterians and Independents have departed from the true government of Christ's Church, and are essentially deficient in the matter of ordination. Unless the Presbyterians can be prevailed on to give up this point, all my labour is lost, and my hopes are at an end," p. 43. Again, "Whoever needlessly breaks this unity, by departing from this communion, [the Episcopal Church] that is, when he could continue in it without sinning against God, is guilty of schism, and ought to repent of his wickedness, and return to the

* And what is it which these "Presbyters, or Pastors, or Bishops," have "received," and which they "commit to faithful men?" Without doubt, this author means the *ministerial commission*. And how can they receive this commission from "Christ and his Apostles," by whose "authority" he says they act? Certainly in no other way than by *uninterrupted succession*. Here we have another example of the *consistency* of this gentleman, of the *care* and *consideration* with which he writes. At one time he ridicules the doctrine of *succession*; at another he makes it the foundation of all his reasonings. *Ed.*

Church of Christ from which he has strayed." p. 50. Again, "Let me ask the gentlemen for whose benefit these charitable efforts are principally intended, why, if they can effect a re-union with the Church on reasonable and liberal terms, and in her bosom do away the odious imputation of schism, and obtain valid orders for their Ministers, they should not do it? Many of their Ministers, as well as people, must have doubts and misgivings of mind concerning their ordination. It is their misfortune too that those doubts and misgivings are well founded." p. 51. Again, "They may put a bold face on the business, and think to brave it out; and as they first assumed the title of Presbyters, and the style of Reverend, so they may, in imitation of Dr. Stiles and his brethren of Connecticut, usurp the title of Bishops, and it may be the style of Right Reverend (pray who then would be Reverend?) it will all end like those plays of children which they call *make-believe*. Their doubts and misgivings will continue, and, like a perpetual blister, keep them for ever uneasy and wincing. The people will see it and laugh. They see it already; and the number of those who return to the Church is daily increasing. Think me not censorious; my words are the words of truth and candour." p. 52. Again, "You ask, Have we no authorized Ministers? no valid sacraments? To these questions, I fear I shall return disagreeable answers. You have Ministers of the people, I confess; and if I may be allowed to make a supposition (and I have made a good many without any leave at all), I must suppose, that such as your Ministry is, such is your sacraments." p. 52. Again, "Most of the original settlers to the southward had never separated from the English Church. If many of their descendants have done so, it has been owing to the arts and example of the Presbyterians of New-England, and of their new-fangled brethren of Mr. John Wesley's mission. Mr. Wesley, in his dotage, being eighty-two years of age, a certain Dr. Coke prevailed on him to confer the Episcopal character on him the said Coke. This was done privately at Bristol." p. 54. I shall produce only one extract more at this time. "You would give up an ill-founded Church government, and an unauthorized Ministry and sacraments, and you would obtain a government, Ministry and sacraments, according to the institution of Christ, the example of his holy Apostles, and the practice of the primitive Church, in its purest period. You would give up an unjustifiable separation, and heal a breach which the intemperate zeal of your forefathers made in the unity of Christ's Church. You would get rid of extempore prayers in public worship," &c. p. 54.

Such is the language which the Bishop uses when persuading men to join the Episcopal Church. One would think that he might have found what was more conciliatory, and more likely to have produced the effect which he professes to have had in view. I have given his words merely to show the haughty pretensions, and imperious tempers of these men, who with *benevolence*, *candour* and *charity* in their mouths, contemn, ridicule, and abuse their fellow Christians.* A Bishop sets the example, and a Priest soon apes his superior.

* In judging of the extracts from this performance, the reader should take into consideration the circumstance that the minds of Episcopalians in

The Methodists, though they have "Episcopal" in the style of their Church, yet are not acknowledged by the right Episcopalians as of their generation. The Bishop informs us, that Mr. Wesley, when he had got into his dotage, was persuaded by Dr. Coke to ordain him a Bishop. In this I confess Mr. Wesley was wrong; and whether in his dotage or not, he had lived long enough to know, that he could not confer a power which he did not possess. If three Bishops of the true Episcopal Church, descending in an uninterrupted line from the Apostles, must unite their efforts to consecrate one like themselves, how vain in Mr. Wesley, a Presbyter, a Christian Bishop, singly to think of anointing a High Priest! This was neither Episcopal nor Presbyterian ordination. I wonder most at Dr. Coke, who could not be in his dotage, in requesting and submitting to such a thing. He would have been more excusable in applying to some Romish Bishop, or to some Bishop in the line of succession from Rome; for then he would have been on an equality with the Bishops of the Protestant Episcopal Church, and they would not have dared to thrust him out of doors.

Though I do not pity him and his Clergy, yet I think the usage hard. He had no business to be *neighing* after Episcopal ordination, or he ought to have espoused it in a proper manner; and if he must have it, I would recommend him and Bishop Asbury to make application yet to "the successors of the Apostles." In what an awkward situation are their preachers at present! Before one of them could be admitted to an Episcopal pulpit in the city of New-York, he was obliged to renounce all the authority he once supposed himself to have had, and to receive orders from the true

Connecticut were irritated by the intolerant treatment which they had received. But what connection has this pamphlet with the other works of which this writer complains? There are no expressions in the Companion for the Altar, or for the Festivals and Fasts, which authorize the charge that the author of them "contemns, ridicules, or abuses his fellow Christians." The charge is unjust and ungenerous, and comes with a very ill grace from a writer who, in almost every sentence, casts ridicule and abuse upon the Episcopal cause and its advocates. As to "haughty pretensions;" there are no pretensions made which were not avowed in the primitive ages by some of the most humble and pious men that ever adorned the Christian Church. That advocate for Episcopacy does injury to his cause who does not speak of his fellow Christians, who may differ from him, with all the respect and esteem that may be due to their talents and their virtues. But it is surely too much to expect that, as a mark of his respect and esteem for them, he should give up his principles. The Episcopalian only wishes to be permitted to maintain these principles without being accused of "haughty pretensions" or "an imperious temper." It does not become a follower of CALVIN to cast on others the charge of "imperious temper." Mildness and humility cannot be ranked among the conspicuous virtues of this great man. And it is thought by many that it is the tendency of the religious system which he formed to cherish an austere, self-sufficient, and domineering spirit. "In tracing the coherence among the systems of modern theology, we may observe that the doctrine of *absolute decrees* has ever been intimately connected with the enthusiastic spirit: as that doctrine affords the highest subject of joy, triumph, and security to the elect, and exalts them by *infinite degrees* above the rest of mankind." *Hume's Eng.* There must be always many exceptions to all general remarks of this sort. *Ed.*

Church. Another residing either in the city of Schenectady, or some where in the adjacent country, was made to strip off his Methodistical coat, and to do penance for several months, in a white shirt, before he could come "near to the altar to minister." These are real inconveniencies, and are to be charged to the account of Dr. Coke. He being called a *Bishop*, and his Church *Episcopal*, young men are deceived, and not one in ten of them ever discovers the mistake. Had not the preachers alluded to had more than common reading and common genius, they would have floundered on through life.

One reason, no doubt, why the Methodists are treated so cavalierly is, that Messieurs Coke and Asbury, "in imitation of Dr. Stiles and his brethren of Connecticut, have usurped the title of Bishops," and the Episcopal dignitaries are afraid, that the style of "Right Reverend" will be usurped next. So far as I know, they need not be jealous and fearful on these points; for the Presbyterians at least covet neither their ordination nor their titles as used by them. Presbyterian Ministers are indeed the Bishops of the New Testament, and they have no superiority over one another, but what talents, learning, piety, and usefulness give.*

POSTSCRIPT.

As the leaders of that small portion of professing Christians calling themselves Episcopalians, and setting themselves up for the only true Church in the United States, appear to have read partially, so I have thoughts of having reprinted "The divine right of Presbyterian ordination asserted, and the Ministerial authority, claimed and exercised in the established Churches of New-England, vindicated and proved: in a Discourse delivered at Stanford, Lord's-Day, April 10, 1763, by *Noah Welles*, A. M. Pastor of a Church of Christ there." This performance has lately been put into my hands.† It consists of seventy-eight pages octavo. The writer has handled his subject with ability, and in a manner which must afford conviction to every unprejudiced inquirer after truth.

It seems that before the Revolution the Episcopalians used the same unjustifiable language as now. "Had our Episcopal neighbours," says Mr. Welles, "been contented with the peaceable unmolested profession of their own peculiar principles, I never should have thought of introducing this subject into the pulpit, much less of publishing my sentiments upon it. But the restless endeavours of some among them, to draw away persons from our communion, and their unwearied attempts to increase their party, by constantly insinuating to you, the danger of continuing in fellowship with Churches in which (as they would bear you in hand) there is no authorized Ministry, no regular gospel administrations; at last convinced me, that it was high time something should be publicly offered for your satisfaction, on this important point."

* And had Timothy and Titus no superiority over the other Ministers of Ephesus and Crete but what "talents, learning, piety, and usefulness give?" *Ed.*

† An answer to this pamphlet was published, written by the Rev. Dr. Leaming, an Episcopal Clergyman of Connecticut. *Ed.*

For the Albany Centinel.

THE LAYMAN. No. V.

THE Remarks on the Jewish priesthood, I confess, surprised me. They are, certainly, of a very singular nature; proving, if they prove any thing, that there is no sort of connection between the Old and the New Testament. This shall be fully shown when I come to the subject in the regular course of the investigation.

I proceed, in the meantime, to the observations on the Epistles to Timothy, upon which observations no little reliance appears to be placed. The writer would have it supposed that Episcopalians lay much stress on the passages in question. Not so. They rely upon the *powers* which *Timothy exercised*, not upon the *manner* of his *ordination;* and all they do on this point, is to show that there is no evidence from scripture of the ordination being after the Presbyterial mode. Our opponents, knowing full well that the state of things, in the Church of Ephesus, gives no sort of countenance to their doctrine, take care to be as silent as possible upon it; going always to the passage in the first Epistle to Timothy, and setting that up as the great bulwark of their cause. In this, they act wisely, since the structure of the passage gives them an opportunity of dwelling on the term Presbytery; it being on *terms* alone that their whole argument is grounded. The rules of just reasoning, then, obviously require the Presbyterians to prove that the passage in question establishes their mode of ordination. They rely upon it as proof. Episcopalians do not; resting their cause, in reference to Timothy, upon the powers which he exercised in that Church of which he was the spiritual governor. All that is incumbent upon us, therefore, is to show that the words of Paul to Timothy prove nothing for the opposite cause; and it will be recollected that I took this ground expressly in my first address to the public. Let our author prove, then, that the Presbytery spoken of were nothing more than Elders or Presbyters, in the sense in which these terms are now used. Until he does this, the passage will avail him nothing. True, we cannot prove absolutely, that they were Apostles, although we think this much the most rational interpretation; especially when it is considered that the practice of Presbyters uniting with Bishops, in the imposition of hands, has never prevailed in the Greek Church, and was not introduced into the Western until the latter part of the fourth century. This is a strong, indeed I may say a conclusive circumstance to prove that the Presbytery spoken of were members of a superior order who laid their hands on Timothy, in connection with Paul; and such is, accordingly, the interpretation put upon the passage by some of the most judicious commentators. And here let it be briefly added, that there is not a single example to be produced from scripture, or from the whole history of the Church, before the days of Calvin, of an ordination by any but an order of Ministers superior to the Elders, who officiated in the clerical character at Ephesus and other places. While our Saviour remained upon earth, he alone commissioned persons to act in his name. This power, immediately

before his ascension, he gave to the Apostles; and, let it be recollected, that he gave it to them alone. They, accordingly, ordained the seven Deacons of Jerusalem, and Paul and Barnabas ordained Elders in every city. In these cases, the Apostles who were the Governors of the whole Church, both Clergy and Laity, alone performed the act of ordination. No Presbyters or Elders were united with them. These circumstances, taken in connection with the late introduction of the practice of Presbyters joining with Bishops, in the imposition of hands, prove, as far as moral evidence can prove any thing, that the Presbytery, or Church officers mentioned in the Epistle to Timothy, were of the order of the Apostles. All that is necessary to us, however, is to show that there is no evidence of the Presbytery being mere Elders; for, until this point is unequivocally established, the cause of parity can receive no sort of support from the passage. And as to the word Presbytery, it signifies Church officers, Eldermen, or men of authority; and, therefore, may as well mean Apostles as an inferior order.

Again, Jerome and Calvin, both of whom the advocates of parity are fond of quoting, give a construction to the passage in question which completely puts down all that our author has said upon it. They understand the Apostle to say to Timothy, "Neglect not the gift of the Priesthood, which was given thee by prophecy, with the laying on of hands;" making the term *Presbuterion* refer to the office of a Priest or Church Governor, bestowed on Timothy, not to the manner in which he was ordained. And the powers of office are to be ascertained from the Epistle of Paul to Timothy, in which he is addressed as the Spiritual Governor of the Clergy, as well as of the Laity of Ephesus. I barely mention the opinion of Jerome and Calvin here, to show how very feeble is the aid to be derived to the system of parity from the word so much relied upon in the passage under consideration.

There is still another way in which all support to the Presbyterian cause, from this passage, is destroyed. Paul was present at the ordination. Well, then, according to the hypothesis even of this writer himself, superior and inferior orders united in the ordination of Timothy, which is very different from the Presbyterian system. Here, however, we are again assailed with the artillery of words. True, Paul laid his hands on Timothy; but he did it as a Presbyter. Yes, he laid on his hands as a Church Governor, which is the meaning of Presbyter; but that he laid on his hands as an officer, on a perfect level with the Elders of Ephesus, is an assertion which I utterly deny, and which has never been *even attempted* to be proved by the only evidence worth attending to, the evidence of facts. How, then, is it proved? Why, the term Presbytery is used; which is, doubtless, demonstration itself. It is high time that this sort of reasoning were given up. Paul is nothing more than an Elder of Ephesus, at the ordination of Timothy, because a general term, signifying *elder*, or *grave men*, or *men of authority*, is used. What will not this mode of reasoning prove? Christ is called *Diakonos*, which is translated a Deacon, or Minister. Therefore, Christ was on a level with the Deacons of Jerusalem. *Presbuteros* signifies an *elder man;* whence comes the term *Alderman*. By this new species of logic, it might be proved that the Apostles were,

to all intents and purposes, Aldermen, in the civil acceptation of the term; and that every Alderman is, really and truly, an Apostle. Eliezer, the steward of Abraham's house, is called Presbuteros, and, of course, was a Presbyter, in the same sense in which the term is applied to the Elders, whom Paul and Barnabas ordained. The Judges appointed by Moses with power over thousands, and hundreds, and fifties, and tens, are called *Presbuteroi*, and must, therefore, have been Apostles. Cicero was saluted by the Roman army with the title of Imperator. Therefore Cicero held the same office with Augustus Cæsar. And we might he told, in the same way, that the three consuls of France, before the establishment of the empire by Bonaparte, were nothing more than commercial agents. How vain, how superlatively vain is this reasoning from names! Surely a word cannot be mentioned that is not used in different senses; and the sense which it is designed to convey in a particular case, must ever depend upon the circumstances of that case. The *powers*, not the *titles* of office, are the great objects of attention. Paul, in laying hands on Timothy, did it as a mere Elder of Ephesus, or of any other place, because he is sometimes called *Presbuteros*, that is, a *ruler*, an *elder*, or *grave man*, or *man of authority*. Let this be remembered.

To admit that Paul laid on his hands at the ordination of Timothy, is to admit that it was not a Presbyterial ordination. For Paul was an Apostle, and exercised power over Elders. In other words, he was of a superior order. And this is not to be answered, let me assure the gentleman, by saying that the term *Presbytery*, signifying *Church officers*, is used. I would submit it to any candid man of the denomination to which this writer belongs, whether the perpetual attempt to darken the subject, by dwelling on terms of a general signification, does not completely prove that the cause of parity has nothing but *words* to rest on. Paul, in laying hands on Timothy, is on a level with that order of Elders which he was in the continual habit of directing and governing, because he is called *Presbuteros*, that is, a *Church officer*, a *grave man*, or *man of authority*. I repeat it, let this be remembered.

We perceive the same mode of proceeding in what our author says relative to the Greek terms *dia* and *meta*, an attempt to cover the weakness of his cause under the ambiguity of words. It is known to every Greek scholar, that *dia* signifies, emphatically, the cause of a thing; while *meta* denotes, emphatically, nearness of situation, relation, connection, agreement. It need not be observed that words are used sometimes more loosely, and sometimes more strictly. A term is often introduced in a sense different from its original and primary meaning. The two words *dia* and *meta* are opposed in the Epistles to Timothy. Well, then, the two words being opposed, and the first, as every Greek scholar knows, denoting, emphatically, the cause of a thing; the latter conveying, particularly, the idea of relation, connection, agreement, it follows, obviously, that they are to be taken in these their appropriate senses. Our author will not venture to say that the Greek word *meta* is as appropriate an one as *dia* to express the cause of a thing. He will not so far hazard his reputation as a scholar. I assert, then, that *dia* signifies, particularly, the cause of a thing, and that *meta* is the

preposition of concurrence. Nor is this invalidated by the circumstance of *meta* being sometimes used as *dia* with the genitive case. The emphatical distinction between the two words lies in the first denoting a *cause*, the other *concurrence*. Why does St. Paul carefully use the word *dia* in the one case, and *meta* in the other. Why does he not use *meta* in both cases? It is to be recollected too, that the passages are, in his Epistles to Timothy, relating to the same subject; and, of course, the terms must be regarded as contrasted with one another. Surely the words *dia* and *meta*, as opposed, signify, the first, the cause of a thing; the last, nearness, concurrence, agreement. This is familiar to every Greek scholar, and I assert it on the authority of the best lexicons of the language. The circumstance, then, of the Apostle using a word in relation to himself, which denotes the instrumental cause, and with respect to the Presbytery, a word which, particularly as distinguished from *dia*, expresses agreement, shows, clearly, that the authoritative power was vested in him, and that the act, on the part of the Presbytery, was an act of mere concurrence.

Here it may be proper to take a very brief notice of what our author says relative to the two passages in the Epistles to Timothy, making one refer to the *ministerial office*, as well as to the supernatural gifts of the Spirit, and confining the other to the *supernatural gifts* alone. This is attempted to be proved from the context. But the context is as silent about ordination in the first Epistle to Timothy as in the second; and, therefore, according to this mode of reasoning, the gift of office is not referred to in either of the passages. I have consulted the commentaries of Hammond, Burkitt, Guyse, and Pyle. They all consider both the passages as referring to the gift of office, as well as to the supernatural gifts of the Spirit; which shows how unfounded is the distinction attempted to be drawn on this occasion. In fact, there is just as much evidence of a reference to the ministerial gift in one passage as in the other, and the distinction laid down by this writer rests on nothing but his own arbitrary assertion. It is impossible to read his pieces without remarking, that they consist of hypotheses from beginning to end; hypotheses too which he very candidly acknowledges to be entirely his own, having consulted no commentator, lest, indeed, his mind should be biassed. This confession, I trust, the public will duly appreciate in judging of his strange imaginations. The prayer to the Holy Spirit for direction would have been much more likely to be effectual, had it been connected with that use of means which ought ever to accompany our petitions.

It is, however, very immaterial whether the distinction drawn in this case be correct or not; for, as has been already remarked, we rely on the superior powers which Timothy exercised, not on the manner of his ordination, although we think the evidence of scripture shows it, beyond all doubt, to have been Episcopal. The only question that can be fairly raised, is as to the propriety of Presbyters imposing hands in connection with the Bishop. This practice, however, can do no harm, as they lay on hands confessedly, by way of mere concurrence, not by way of conveying the sacerdotal authority.

I can readily believe this writer when he says he has read no com-

mentator on the passages which he so strangely interprets. He has taken leave, indeed, not only of commentators, but of the plainest maxims of construction. Was there ever any thing more strange, or more absurd, than the manner in which he understands the words, "*by prophecy*," in the first Epistle to Timothy; making them mean the extraordinary gift of prophecy conferred upon Timothy at the time of his ordination. "*Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.*" It might readily be referred to any man of discernment to say whether this mode of expression points at the gift of prophecy bestowed upon Timothy. No. It was *by prophecy* that Timothy was selected as a proper person. The words refer to the Apostle himself. It was by propheoy that he discerned Timothy to be a fit character for the ministerial office. If our author will consult the most judicious commentators, he will find this to be the interpretation which they unanimously give. But the arrangement of the sentence, with the manner in which the words are brought in, renders it perfectly plain that they do not allude to the gift bestowed on Timothy, but to the way in which he was distinguished as a fit object of the gift to be bestowed. The thing, however, is put out of all dispute by referring to another passage in the first Epistle to Timothy, first chapter, and eighteenth verse. "*This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee.*" Here the charge is spoken of as committed to Timothy, in pursuance of prophecy relative to him; in other words, in consequence of his being discerned to be a fit character for the office, by means of a revelation on the subject to the Apostle, or by means of the power of prophecy given to the Apostle for the purpose of distinguishing fit characters for the sacred function. I have consulted several of the most respectable commentators in the language, two of them of the Presbyterian persuasion; and they all understand the passage in the manner I have stated. The interpretation of this gentleman has, I believe, the merit of novelty; but it is as strange as it is novel.

I shall conclude the present address with briefly noticing the unfair point of view in which the writer endeavours to place the general subject before the public. He would have it supposed that Episcopalians refer to names and words in support of their doctrine. Not so. We contend that subordinate orders, with distinct powers, were established in the Church by the Apostles themselves; and this we prove not by the *names used*, but by the *authorities exercised*. For example, Timothy ruled the whole Church of Ephesus, both Clergy and Laity. The Apostle addresses him, and him alone, as the supreme Governor of the Church, calling upon him to see that his Presbyters preach no strange doctrine, to receive accusations against them, to try and to punish them, if found guilty. In all this the Apostle addresses Timothy alone, and recognizes in him a spiritual control over the Elders or Presbyters, and Deacons of Ephesus. To say, after this, that the Elders thus ruled by Timothy had as much power over him as he had over them, because Timothy may be called Presbuteros, an elder man, or man of authority, is indeed paying more attention to *words* than *things*. It is flying from the question, and endeavouring to

create obscurity by dwelling on the ambiguity of names. What if Timothy is styled *Presbuteros*, or man of authority, and the Elders whom he ruled are called so too! Timothy exercised powers which they could not exercise. Timothy governed them. They were subject to his jurisdiction.

As to the business of ordination, St. Paul says to Timothy, "*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*" To Titus the Apostle says, "*For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee.*" Here, let it be observed, in passing along, that Titus is spoken of as having been ordained by the Apostle. "*As I had appointed thee.*" Nothing is said of the Presbytery in this case. Paul appointed Titus to his office; and this is a conclusive circumstance for believing that the case was the same in relation to Timothy, as it is not reasonable to suppose that they were commissioned in different ways.

In whom was the power of ordination vested in the Churches of Ephesus and Crete? Clearly in Timothy and Titus alone. Them alone the Apostle addresses, and them alone he speaks of as ordaining Elders, or as committing the things they had received from him to faithful men, capable of teaching others. Is not this utterly inconsistent with the Presbyterian system? What individual among them could with propriety be addressed as the Apostle addresses Timothy and Titus? Not one. The power among them is in a numerous body of *equals*, lest there should be "*lords over God's heritage.*" The power, in Ephesus and Crete, was in Timothy and Titus, to whom the Presbyters were subject, liable to be tried and punished for misconduct. It is on this plain statement of facts, relative to Ephesus and Crete, as well as to other Churches, taken in connection with the uniform and uninterrupted testimony of the Church universal for fifteen hundred years, that Episcopalians rest their cause. They have never endeavoured to derive arguments from the names made use of. This has been the practice, exclusively, of the advocates of parity. Driven from the ground of fact, not able to deny that Timothy and Titus were supreme Governors in the Churches of Ephesus and Crete, possessing alone the power of ordination, they say that Timothy is called a Presbyter, and was therefore upon a level with those very Elders whom he ruled, whom he could control as to the doctrines they preached, whom he had power to try and to punish!

Episcopalians having established their cause upon the firm ground of *Scripture fact*, follow the advocates of parity to the argument which *they* attempt to build on *words*, and show that it avails them nothing. Driven from this ground also, they turn round and say, Episcopalians can derive no support from the *words*. They never pretended to derive argument from such a source. They would give up their cause at once if reduced to the necessity of placing it on such a basis. They rely upon the evident state of the Churches of Ephesus, Crete, Jerusalem, and other places, as detailed to us in scripture, taken in connection with the decided and unequivocal evidence of primitive history. And all they say about names is simply to show that they furnish no aid to the system of parity.

The writer has introduced, from an address which he ascribes to Bishop Seabury, certain passages for the purpose of showing the sentiments entertained by Episcopalians on the subject of Presbyterial ordination. In this business, it is unnecessary that he should quote authors, or multiply observations, for the validity of that mode of ordination our Church finds herself constrained most explicitly to deny. She believes that a particular method of conveying the sacerdotal power was instituted by the Apostles, and that man has no more right to change this *method of conveying a divine authority*, than he has to change the holy supper, which is the *appointed method of conveying a divine gift*. And if it be objected that so much importance ought not to be attached to the external polity of the Church, I answer, that what God has joined together no man should put asunder; and, that the same mode of reasoning would lead to speaking lightly of the ordinances of the gospel. Can it be so important, the Quaker may ask, to sprinkle water, or to take bread and wine? The fact is, all these things derive their importance from the *command of God*, and man has nothing to do with inquiring into the propriety or impropriety of institutions established in the scriptures of truth. They are objects of faith, not subjects of metaphysical investigation.

The validity of Presbyterial ordination, as I have shown in preceding numbers, has been denied from its origin. And I believe I have made it appear that those men who complain so much of the Episcopal Church, have indulged in a mode of expression towards her, quite as free as that which she has herself exercised. What if Bishop Seabury has expressed himself in a manner somewhat severe? It has nothing to do with the present controversy. Surely our author does not mean to go back to so distant a period for a justification of the bitter newspaper attack which he has thought proper to commence. Besides, the whole address of Bishop Seabury must be read before a proper judgment can be formed of detached passages. These may be greatly softened and explained by the general spirit, and the obvious design of the discourse. And since the gentleman has thought proper to bring this matter up, let it be observed, that the Episcopalians of Connecticut had been treated in the most intolerant manner; which circumstance ought certainly to be considered in determining on the propriety of the style which Bishop Seabury uses. Our adversaries will find it their interest, probably, to let these matters rest.

The writer whom I oppose continues to employ a language much better calculated to excite passion than to elucidate truth. After solemnly invoking, in one of his numbers, the guidance of the Holy Spirit, he descends, in a succeeding address, to a mode of expression which even the most strenuous advocates of his doctrines will not justify. There is something in the style of several numbers of the Miscellanies, calculated to excite the warm indignation, not only of every member of the Episcopal Church, but of every friend of decorum and of truth.

A Layman of the Episcopal Church.

For the Albany Centinel.

MISCELLANIES. No. XVII.

SINCE my explanation of the two texts in the Epistles of Paul to Timothy, I have read a few writers upon them. Two of these interpret the *gift* mentioned in the first Epistle, to mean the office of the ministry, and that *prophecy* refers to Timothy being chosen and foretold by the revelation of the spirit. Thus, in chap. i. 18. it is said, "according to the prophecies which went before on thee." I shall not contend for the interpretation given by myself; nor is it essential in the argument. Admitting that Timothy was chosen to his office by the "discerning of spirits," and that the gift which he was exhorted not to neglect was *ordinary*, still his ordination was *Presbyterian*. It may serve, however, to corroborate my interpretation to mention, that the Greek word "charisma" is generally used to signify an *extraordinary* gift, and that an *ordinary* one is expressed by "dorea" and "charis." The gift is also said to be "en soi," *in thee*, which cannot be properly said of the office of the ministry. Should any still insist that the verse is to be interpreted in connection with chap. i. 18. they will remark that the expression there is "epi se," *on* or *concerning thee*; and therefore *prophecy* in the one place may refer to what was foretold concerning him, and, in the other, to the exercise of the same gift in himself. Whichsoever of the two interpretations is preferred, my argument remains in equal force.

One writer says, "It is, at least, highly probable that the imposition of Paul's hands upon Timothy, mentioned in the second Epistle, was not for ordination; but at a different time, upon a different occasion, and for a different purpose, viz. to confer on him the extraordinary powers of the Holy Ghost; and that these powers are the gift which the Apostle exhorts Timothy to *stir up*, i. e. diligently to use for the end for which it was conferred upon him. This interpretation will make the two different accounts perfectly consistent, which perhaps no other will. And that this was in fact the case, may be further argued from the different subjects treated of in the two places under consideration." Dr. Whitby, a learned commentator of the Episcopal Church, is of the same opinion. "The gift here mentioned," says he, "being the gift of the Holy Ghost, was usually conferred by laying on of the hands of an *Apostle*. Vain therefore is the inference of *Esthius* from these places, that ordination is a sacrament, seeing the grace here mentioned is no ordinary grace, but an extraordinary gift, conferred only in those times by the hands of an *Apostle*, and now wholly ceased."

As then, "by the putting on" of Paul's hands, mentioned in this place, an *extraordinary* gift was conferred, which was conferred *only* by the hands of an Apostle, and this power is *now wholly ceased;* and as, at the ordination of Timothy, there was, undeniably, the "laying on of the hands of the Presbytery," so no argument whatever can be drawn in favour of the Episcopal mode. Whoever ordained Timothy, it is plain that they did it not as persons of a superior and extraordinary character; but as ordinary

gospel Ministers or Presbyters. Could it be admitted that Paul refers to the ordination of Timothy when he says "by the putting on of my hands," still he ascribes the same power to the hands of the Presbytery in his first Epistle; and, consequently, there is the same reason to say, that the Presbytery ordained Timothy as that Paul ordained him. If Paul laid on hands at the ordination, in this transaction merely, he acted as a Presbyter, and could act as no other. As an Apostle he was superior to Presbyters, and, as such, has no successor. But as a Presbyter, he could commit to others this office. I will not say, that Presbyters are "successors of the Apostles;" because I think that such language savours of arrogance, if not of impiety; but I will say that Presbyters are the highest order to whom the Apostles, by the authority of Christ, have committed the administration of the word and ordinances of the Church.*

I proceed now to give another passage from the New Testament more circumstantial than the last, and which is left on purpose to guide the Church in the important matter of ordination. It is recorded in Acts xiii. 1, 2, 3. "Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." In this passage, let us attend principally to the following things:

1. The authority by which the ordination was performed. *The Holy Ghost said.* As the Apostle Paul, under the immediate guidance of divine inspiration, directed Timothy and Titus to ordain Elders, so, in the present case, there was an express command of the Holy Ghost. This was necessary in the first examples of ordination; otherwise the practice of the Church would rest upon the inventions of men. The command which was then given is now our authority, and the pattern which was then set we must now scrupulously follow. Though we have no immediate inspiration, yet we have that which was dictated by it, and this is our sure and only guide.

* The author of Miscellanies bestows a great deal of labour on two texts of scripture, which have never been much relied on by the advocates of Episcopacy. When in proof of the power of Presbyters to ordain, the text is quoted, "with the laying on of the hands of the *Presbytery*;" the Episcopalians produce the other text, "by the laying on of *my* hands," and say, that if even by *Presbytery* be meant a number of Presbyters, it is evident that Paul, who was of a *superior order*, presided and conveyed authority. But, granting the utmost; the texts taken together, if they do not prove any thing for Episcopal ordination, do not prove any thing against it. And, without relying on doubtful texts, the Episcopalian finds sufficient proof of Episcopacy in the superior powers, which Timothy and Titus possessed at Ephesus and Crete, of ordaining and governing the other orders of the ministry. There is surely nothing of "arrogance and impiety" in saying that Bishops are the successors of the Apostles, in their *ordinary* ecclesiastical authority. Of *this* impiety and arrogance, the primitive Fathers were habitually guilty. *Ed.*

2. The persons ordained were Paul and Barnabas. *Separate me Barnabas and Saul.* Though they had, before this, been commissioned by Christ as Apostles, yet they were now separated or set apart to their work by the rite of ordination. We are assured that Paul was called to be the Apostle of the Gentiles. "Go thy way," said the Lord unto Ananias, "for he is a chosen vessel unto me, to bear my name before the Gentiles." When he was about to enter upon this mission, it seemed good to the Holy Ghost to have him and Barnabas set apart to it. This is the opinion of Dr. Taylor, a Bishop of the Church of England. His words are, "He [Paul] had the special honour to be chosen in an extraordinary way: yet he had something of the ordinary too; for in an extraordinary manner he was sent to be ordained in an ordinary ministry. His designation was as immediate as that of the eleven Apostles, though his ordination was not." It is not the practice in the Church, when an ordained Minister is about to be sent on a mission, to use the same ceremonies here mentioned; fasting, praying, and imposition of hands. These are used at ordination only; and this is a proof that the passage is universally thus understood. Paul and Barnabas were set apart in the same manner in which Timothy was ordained, and in which he and they ordained others. We must therefore conclude with Dr. Lightfoot, that "no better reason can be given of this present action, than that the Lord did hereby set down a platform of ordaining Ministers to the Church of the Gentiles in future times."

3. The persons who were the ordainers were the officers of the Church of Antioch. *Certain prophets and teachers.* Their names are given, from whence it appears, that besides Paul and Barnabas, who were the persons ordained, there were three; the number which, according to the constitution of the Presbyterian Church, form a Presbytery. Whoever these prophets and teachers were, they were all equally concerned in the ordination.*

The direction was given to all, and all laid on their hands. If the prophets were superior to the teachers, it is evident that though Bishops in the scriptural sense, they could not have been Bishops after the fashion of the Church of England, or *diocesan* Bishops; because there was a plurality of them. A diocesan Bishop is of such magnitude that there is not room for more than one in a city; and he often fills several with a large extent of country. Let it be admitted that prophets are to be distinguished from teachers, does it follow that the former are a standing order in the Church? We may understand by prophets in the primitive Church those who exercised extraordinary gifts, and the same persons were prophets and teachers. These extraordinary gifts have ceased. But if any will insist that prophets here mean a standing order in the Church, superior to teachers or presbyters, it is incumbent on them to prove that Simeon, or Lucius, or Manaen, was of this description. The

* This transaction is not considered by the most judicious commentators (some of them not Episcopalians) as an *ordination*, but as a solemn designation of two of the Apostles to the exercise of a particular mission. See this point proved by the Layman in his 6th, and by Cyprian in his 4th number. *Ed.*

Episcopalians must have one Bishop of their sort; and he ought to be a very conspicuous one too; for the persons ordained were no less than Paul and Barnabas, the predecessors (as they think) of all the Romish and English Bishops.

Enough has been said to convince any candid mind, that the Episcopalians have no ground for their pretensions, and that Presbyterian ordination is scriptural, safe and valid. Whenever I come to examine ecclesiastical history from the days of the Apostles down to the establishment of Episcopacy in the isles of South-Britain and Ireland, the truth will shine with strong and irresistible light.*

For the Albany Centinel.

CYPRIAN. No. II.

AFTER what has been already said, I trust we shall never again hear the charge of popery either openly or covertly alleged against the Episcopal Church. I trust we shall no longer hear it insinuated, that our ecclesiastical institutions are not conformable, are not as conformable as those of any other denomination of Christians, to our institutions of civil government. If the public will now indulge me so far (and I am afraid its patience is nearly exhausted) I will enter on a very brief investigation of the subject of Church Government.

I shall not follow the track of the Miscellaneous writer. This would not be consistent with clearness or perspicuity of arrangement. I shall, however, touch on all the principal points that relate to this subject, contained in those pieces he hath lately published, in which there appears even the semblance of argument. This writer seems to have formed a very exalted opinion of his own dialectic skill. He commences his attack on us quite in the gasconading style. Scarcely has he begun his hostile operations, when he beholds in imagination, "the outworks of Episcopacy demolished by him, her fortress stormed, mitres strewing the ground, and her affrighted votaries flying in dismay." Would it not have been as prudent to have waited until the period of victory before he claimed the privilege of a triumph? Really he must excuse our want of discernment, when we avow that we have not as yet been able to recognize in him the features of so formidable an antagonist. We perceive no just cause of apprehension or alarm. The friends of Episcopacy feel not the smallest propensity to fly before him in dismay. The arrows he hath hitherto directed against us, though empoisoned by much bitterness of sentiment, though levelled with his utmost force, have proved quite harmless weapons. They have scarcely reached the mark. No. This writer extremely mistakes if he imagines that his efforts have awakened in the bosoms of Episcopalians, any degree of apprehension for the fate of their Church. No. The fortress of Episcopacy is erected upon the same rock on

* This review of ecclesiastical history the author of Miscellanies very prudently declined. *Ed.*

which Christianity itself is founded. It has hitherto stood unshaken by the attacks of the most powerful assailants. It will not now be demolished by his arm.

Episcopacy rests upon *Scripture*, and upon the *testimony of the primitive Church*. These are the two pillars that support its superstructure. We trust they are immovable.

Episcopacy rests upon the strong foundation of the sacred Scriptures. It is an irrefragable truth, that the Episcopal form of Church Government is the only one Christ hath prescribed in his word; is the only one which was known in the Universal Church for fifteen hundred years. Whilst our Saviour remained on earth, he, of course, held supreme authority in his Church. The twelve were appointed by him as his subordinate officers. The seventy disciples constituted a still lower order. There existed, then, in the Church of Christ, at this time, *three distinct grades* of Ministers. When our Lord ascended into Heaven, when he breathed upon the twelve, and said, "As my Father hath sent me, so send I you," he transmitted to them the same authority which he himself had retained during his continuance amongst them. The twelve commissioned their Presbyters and Deacons to aid them in the administration of ecclesiastical government. Before their death they constituted an order of Ministers, to whom they conveyed that supreme authority in the Church which was lodged in their hands during their lives. To this order of men who succeeded the Apostles in dignity and authority, the appellation of Bishops was, in process of time, peculiarly appropriated. Ever since the times of the Apostles, this order has always possessed prerogatives peculiar to itself. It has always held, exclusively, the power of ordination, the privilege of communicating the sacerdotal authority. These are positions which may be established by an accumulation of evidence from scripture and the testimony of ancient writers, that will defy all opposition.

But before I proceed to bring forward this evidence, I must spend a few moments in refuting an objection of the Miscellaneous writer, which meets me in the threshold, and which, if it can be supported, will render this controversy altogether useless, since it would at once strike away the foundation of all civil and ecclesiastical government. He thinks that the existence of an order of Bishops in the Church is incompatible with the spirit of the gospel. He thinks "we should discover more understanding, more regard to the sentiments of our fellow Christians, more of the spirit of the Apostles, more unlimited obedience to the injunctions of our divine Master, did we dismiss such aspiring and uncharitable conduct. Memorable was the occasion, says he, on which he gave a solemn and affectionate charge to his disciples. Grant, said the mother of Zebedee's children, that these my two sons may sit, the one on the right hand and the other on the left, in thy kingdom. She wished her two sons to be promoted to places above the rest of the disciples, and to be consecrated Archbishops at least. But Jesus called them unto him and said, Ye know that the princes of the gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you." Such is the passage this writer hath produced in order to sanction the idea that the

elevation of our Bishops to their present pre-eminence in the Church is a violation of the express and solemn injunction of our Saviour. Miserable subterfuge this, indeed, by which to evade the force of that evidence we derive from scripture! Is not this writer perfectly aware that he is here endeavouring to mislead the understandings of his readers? Can he be otherwise than aware, that he is perverting the scriptures from their obvious signification, in order to answer his own purposes? Does he not know that this portion of holy writ will not bear the interpretation he hath given it? Does he not know, that to take it in so extensive a sense is to make it speak a language altogether inadmissible as the standard of truth? What! would our author make our Saviour prohibit, amongst Christians, the control of any constituted authorities, ecclesiastical or civil? Would he make Christ declare that amongst his followers there should be no distinctions of rank, no subordination, no discipline? This is precisely the interpretation that some Socinians have given to this passage; and will he admit it to be a just one? If it be admitted in this unlimited sense, demagogues and levellers may, in their most iniquitous transactions, shelter themselves from reproach under a solemn injunction of the Saviour. This gentleman is thus placing a dangerous weapon in the hands of his political adversaries. It is obvious that Jesus Christ, in this portion of his word, does not intend to interdict the institution of civil or ecclesiastical government amongst believers. Besides, if these expressions be taken in this wide sense, do they not operate as much against the Presbyterians as ourselves? Against the existence of one order of Ministers as against the existence of three? May not a single order obtain and exercise as much undue authority in Christ's Church as three? May not the one become tyrants as well as the others? Is an aristocracy the most mild and the least odious of governments? Is there more danger that a government will degenerate into tyranny, when there is a wise distribution of its powers into different departments, than when there is no such distribution, when all its powers are concentrated in a single department? In short, may not Presbyterian Ministers as easily as Bishops become "lords in God's heritage?"

The meaning of our Saviour in the passage before us is as clear and unequivocal as in any other portion of sacred scripture. All commentators agree in their interpretation of it. The mother of Zebedee's children had imbibed the sentiment prevalent amongst the Jews, that the Messiah would establish a temporal kingdom. She sought for her sons civil dignities and honours. Jesus Christ, in his answer, wishes to repress amongst his disciples this spirit of ambition and vain-glory. He teaches here what he inculcates in many other parts of his holy word, that his followers should not covet the honours, the dignities, the empty distinctions of this world. Those who would merit his highest regard, who would be greatest in his kingdom, he tells them, must be most distinguished for acts of humility and condescension. He endeavours thus to impress them with more just sentiments than they entertained concerning the nature of his kingdom. He tells them in the words following, that they must do "as the Son of man who came not to be ministered unto, but to minister." Does not this last expression

ascertain the intention of our Saviour beyond all cavil or contradiction? His followers must imitate him in their meekness, their humility, their condescension. This is all that can be implied, for did our Saviour never assume or exercise any power in his Church? But what places this point beyond all possible controversy, is the conduct of the Apostles, which must be admitted, on all hands, to be a good comment on the precepts of their Master. If Christ here intended to prohibit the exercise of all authority and power in his Church, how did they dare, in their intercourse with believers, violate the wishes of their Lord? How did they dare outrage his solemn injunctions? Did they not take upon themselves the power of ordaining laws in the Church of Christ, of carrying their laws into execution? Did they not reprove, rebuke, receive into communion, excommunicate with all authority? But the idea is too unfounded and absurd to be longer dwelt on. If our Saviour meant in this passage what this writer would have him mean, how dare the Presbyterian Ministers, at this time, assume any superiority over the rest of their brethren? How dare they arrogate to themselves the power of performing the sacerdotal functions? How dare they exercise any ecclesiastical authority? How dare they become "lords in God's heritage?" After what has been said, it is possible that it may still be maintained that the "mitre and the crown are connected;" but I trust it will appear that there is no foundation for the proverb, "No King, no Bishop." It seems there was once a time in this country when our enemies could effect their purposes by the use of such watch-words as these, that merit a harder name than I am disposed to give them; but that time, happily for us, has passed away. The good people of America are no longer to be duped and misled by such unworthy arts. I now dismiss the objection, founded on this passage of scripture, I trust, amply refuted.

I proceed to establish our first proposition. That the three orders of Ministers, Bishops, Presbyters, and Deacons, the Bishops solely possessing the power of ordination, are of apostolic original, is proved incontestably from the sacred Scriptures themselves. I shall first lay down our arguments, and then refute the objections that have been made to them.

Let us examine the passages of scripture which the writer himself hath produced, and see whether we cannot help him to more legitimate conclusions than those he hath thought proper to deduce from them. In Titus i. 5. it is said by the Apostle Paul, "For this cause left I thee in Crete, that thou shouldest ordain Elders in every city." Let us contemplate the circumstances that attended this transaction, and see what inferences we can draw from it. St. Paul had planted the gospel in the island of Crete. He had made proselytes in every city who stood in need of the ministrations of Presbyters. He speaks not to Titus as if he had left him in Crete to convert the cities to the faith. He speaks as if this work was already accomplished, as if the way was paved for the establishment of the Church. These being the circumstances of the case, it appears to me that this transaction carries on its face a proof of superiority on the part of Titus to the Presbyters or Elders. Will it be imagined by any reasonable man, that St. Paul had converted

so many cities on this island without having ordained any Elders amongst them? What! When it was his uniform and invariable practice to ordain Elders in every country in which he made proselytes? What! Could he have neglected to ordain those amongst them who were absolutely necessary to transact the affairs of the Church during his absence? Would he have left the work he had begun only half performed?

These considerations are sufficient to convince every unprejudiced mind that there were Elders or Presbyters in the Church of Crete at the time St. Paul left Titus on that island. And if there were Presbyters, and those Presbyters had the power of ordination, why was it necessary to leave Titus amongst them in order to perform a task that might as well have been accomplished without him? If the Presbyters possessed an authority equal to that of Titus, would not St. Paul, by leaving him amongst them, have taken the surest way to interrupt the peace of the Church, to engender jealousy, and strifes, and contentions? Again. Let us view this transaction in another point of light. St. Paul had made converts, as I have said, in every city of Crete. Titus had attended him on his last visit to that island. If Presbyters were at this time considered as competent to the task of ordaining others, why did he not ordain one at any rate during his stay amongst them, and commission him instead of detaining Titus, to ordain Elders in every city? The efforts of Titus were as much wanted as his own, to carry the light of the gospel to other nations who had not received it. Why was it necessary that Titus should ordain Elders in *every* city? After the ordination of a *few*, would not *his* exertions have become useless, if *they* were able to complete the work which he had begun?

In short, Titus seems to be entrusted with all the authority of a supreme ruler of the Church. He is directed to ordain Presbyters—to rebuke with all authority—to admonish hereticks, and in case of obstinacy, to reject them from the communion of the Church. These circumstances infallibly designate the presence of a Bishop. Accordingly we find that the united voice of ancient writers declares him to have been the first Bishop of Crete. Eusebius informs us "that he received Episcopal authority over the Church of Crete." So also says Theodoret, St. Chrysostom, St. Jerome, St. Ambrose. If these considerations united do not show that Titus possessed in Ephesus powers superior to those which were held by the Presbyters of those Churches, I know not what considerations would.

I shall proceed with the proofs from scripture in my next number.

CYPRIAN.

For the Albany Centinel.

THE LAYMAN. No. VI.

I HAVE been occupied, thus far, in noticing the arguments by which the Miscellaneous writer attempts to support the Presbyterial system, and the objections with which he endeavours to assail the Episcopal Church. The facts, and the reasoning on which

Episcopacy rests, have been only cursorily attended to; but it is my design, should not circumstances take off my attention, to present them in the course of these papers, as distinctly, and regularly as I am able, to the public consideration.

The writer in question has brought forward nothing that has not been a thousand times advanced, and as often refuted; except, indeed, that rare interpretation of *prophecy*, in the Epistle to Timothy, for which, I believe, the merit of originality may very safely be awarded to him.*

I flatter myself that I have furnished a sufficient refutation of his reasoning, and a satisfactory answer to his objections. Nor can the charge of self complaceney, I trust, be justly made against me for this observation; for, indeed, the task of replying to all that the gentleman has, thus far, produced, and, judging of the future from the past, to all that he is capable of producing, can be a task of no very difficult execution. I think I may venture to pledge myself to expose, as he advances, all his errors, and to detect all his misrepresentations. There is one particular, however, in which I must be excused from following him. I can never permit myself to descend to personal attack. However desirous the gentleman may be of displaying wit, he would do well to recollect that the fame which even real wit might procure him, is too dearly purchased at the expense of those rules of delicacy, which every ingenuous mind proposes to itself as an inviolable law.†

There is a passage of scripture relied upon in an early part of the Miscellanies, upon which I think it proper to bestow some little attention. Not, indeed, on account of any weight it can possibly possess in the controversy; but because it is a passage that has been frequently brought forward, and that is capable, by plausible representation, of being made to operate on the minds of those who have not given attention to the subject of ecclesiastical authority. "*Grant*," said the mother of Zebedee's children, "*that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them*

* *The gentleman, it appears, has read a few books lately; and finds a very different interpretation put upon the words from that which he had given. Still, however, he retains a parental affection for his offspring; being resolved, at all events, not to let it perish. Let us, then, paraphrase the passage according to this new idea. "Neglect not the gift of prophecy that is in thee, which was given thee by the act that gave it to thee." The words, "by prophecy," mean, says our author, the gift of prophecy bestowed upon Timothy. Then Paul exhorted him to stir up the gift of prophecy that was given him by prophecy; or, in the words of our author, by the act that conferred prophecy; that is, "Neglect not the gift of prophecy that is in thee, which was given thee by the act by which it was given thee."* This is the champion who threatens to spread dismay through the Episcopal ranks.

† "*Another, residing either in the city of Schenectady, or some where in the adjacent country, was made to strip off his methodistical coat, and to do penance, for several months, in a white shirt, before he could come near the altar to minister.*" This is the way in which he speaks of a most respectable and pious Clergyman of our Church. I refer it to the reader to decide how far such conduct can entitle him to the esteem of good men.

unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister." Mat. xx. 21, 24, 25, 26, 27, 28. Desperate, indeed, must be the cause of parity, when its advocates are driven to have recourse, for argument, to such passages as these. Does the gentleman really consider the above texts of scripture as militating against the principles of subordination in the government of the Church?

Let it be remarked, in the first place, that they have no reference whatever to spiritual power. It had been the prevailing idea of the Jewish nation, that the Messiah would erect a temporal kingdom of great splendour. This was the expectation of the Apostles themselves, and our Saviour frequently endeavoured, without effect, to correct their views on the subject. All his efforts to give them a true idea of the nature of his kingdom had been unavailing. They still cherished the hope of being promoted to civil stations of great power and importance. "*We trusted,*" said two of his disciples, upon seeing their Master put to death, "*that it had been he who should have redeemed Israel!*" After his resurrection, the same hopes of temporal consequence revived in their minds, and they asked, "*Lord, wilt thou, at this time, restore the kingdom to Israel?*" It is perfectly clear that James and John, in desiring to sit, the one on the right hand, the other on the left of Jesus, aspired after civil importance. Our Saviour, after addressing his Apostles in the way just mentioned, immediately subjoins, "*And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel.*" Luke xxii. 29, 30. This clearly shows the sense of the passages that go before, and that our Saviour had no design in them to deprive the Apostles of spiritual authority over their fellow Christians. But what does the writer mean to prove by this portion of scripture? Is it his intention to show that the Apostles were upon a level with respect to each other? This is a principle for which the Episcopal Church has invariably contended, although it certainly cannot be derived from the passage cited by the writer on this occasion. No; the design of the gentleman is to prove that no such thing as subordination, in the ministry, was ever intended by Christ. Let us, then, trace the reasoning, and test it by the conclusion to which it leads.

If these passages prove that there was no superiority in the Apostles, over the other Ministers of the word, they equally prove that there was no such superiority in Jesus Christ himself. Any thing which may be here commanded to the Apostles is illustrated and enforced by the example of our Saviour. "*Even as the Son of man came not to be ministered unto, but to minister.*" Matt. xx. 28. Or in the parallel language of St. Luke, "*I am among you as he that serveth.*" xxiii. 27. If, then, these passages prove that the Apostles were to have no spiritual control over the other Clergy, they equally prove that our Saviour had no spiritual control over the Apostles. This conclusion necessarily follows, and it shows

most clearly, that the passage has nothing to do with the government of the Church, being designed merely as a lesson of humility to those to whom it was addressed. Again, this writer is completely at variance with himself; for in a late number he admits that the Apostles were superior to other Ministers of the word, and yet he brings this passage to destroy all idea of such superiority. In fact, trace this reasoning to its true consequences, and it puts down all kind of authority in the Church; placing every individual upon a level with every other individual; thus annihilating the priesthood altogether. And indeed it has been applied, by those who first brought it forward, to show that our Saviour never designed to invest one member of his Church with power over any other member.

The Miscellaneous writer is certainly one of the most dangerous champions that ever defended a cause; for he constantly adopts a mode of reasoning that involves both his friends and enemies in promiscuous ruin. If the weapons with which he fights be keen enough to wound his adversary, they may be immediately turned to his own destruction. Those general passages of scripture that recommend humility and lowliness, commanding us to prefer others to ourselves, with the texts reproving the ambition of the Pharisees, in affecting to have the chief places in the synagogues, and to be called masters, and fathers, have been applied to the subversion of all authority in the state; and this by the very same sort of logic that the Miscellaneous writer so frequently employs. It is forgotten that the whole scripture is to be taken together, and that a consistent interpretation is to be put upon its several parts, so that nothing may be destroyed. Thus, the licentious opposer of all subordination in civil society fastens his attention upon particular passages, wherein the ambition of rulers is condemned, forgetting those places in which obedience to the magistrate is enjoined. And so this writer, in his rage to destroy all subordination in the Church, directs the view of his readers to a passage designed simply to reprove an inordinate love of temporal consequence in the Apostles, forgetting those high powers with which Jesus invested them, before his ascension, and which were constantly exercised by them and those whom they appointed, as their successors, in particular places, over all other members, both clergy and laity, of his Church.

I proceed to consider that passage of scripture, in which certain prophets and teachers of Antioch are represented as laying their hands on Paul and Barnabas. This is greatly relied on by the Miscellaneous writer, who ventures to speak of it as universally considered to refer to ordination. What shall we think of this, when it is observed that the most respectable commentators regard it as not referring to ordination at all. Take, as an example, the interpretation of Doctor Doddridge, an eminent dissenter from the Church of England. "*If there be any reference to a past fact in these words, it is probably to some revelation made to Paul and Barnabas, to signify that they should take a journey into several countries of Asia Minor, to preach the Gospel there. But that they were now invested with the Apostolic office by these inferior Ministers, is a thing neither credible in itself, nor consistent with what Paul himself says, Galatians* i. 1. *And that they now*

received a power, before unknown in the Church, of preaching to the idolatrous Gentiles, is inconsistent with Acts xi. 20, 21; *and upon many other considerations, to be proposed elsewhere, appears to me absolutely incredible.*" (Doddridge's Family Exposition, iii. 181.) Such is the language of the learned and pious Dr. Doddridge; and such, let me add, is the language of the most judicious commentators. They view the thing as a solemn recommendation of Paul and Barnabas, to the grace of God, upon their entering on a *temporary mission.* This, then, is one of the numerous examples of the boldness with which the Miscellaneous writer *asserts*, and of the weakness with which he *argues.* And, indeed, if the passage in question refers to an ordination of Paul and Barnabas, to what office, let it be asked, were they ordained? Not to that of prophets and teachers; for prophets and teachers, according to the very passage itself, they were already. Paul, it is well known, had been preaching and acting as a Minister of Christ long before this event. So also had Barnabas. Was it to *the apostolic office* that they were called by the imposition of hands of these subordinate officers of the Church? This, as Dr. Doddridge says, is truly incredible, and is altogether inconsistent with what Paul says of himself. He expressly calls himself "*an Apostle, not of man, neither by man, but by Jesus Christ.*" Galatians i. 1. Here he expressly speaks of himself as commissioned to the apostolic office by our Saviour, without the *intervention of man.* Well might Dr. Doddridge represent this as inconsistent with the idea of his being ordained to that high office by the prophets or teachers of Antioch. Paul received his commission of Apostle from Jesus Christ, without the intervention of man; in other words, without any ordination from human hands.

In what point of view then is this transaction to be considered? Simply in the light of a solemn benediction on the ministry of Paul and Barnabas, in preaching the gospel to a particular district; and, in the utmost latitude of construction, can be carried no further than a designation of these men to a special mission. Imposition of hands was not always for ordination. It was frequently by way of conveying or of imploring a blessing. In this manner was it commonly used by the Jews and primitive Christians. Jacob put his hands on the heads of Ephraim and Manasseh when he blessed them. And thus did our Saviour act in relation to the little children who were brought to him.

In the case under consideration, Paul and Barnabas were plainly not invested with any office; for whatever office they held after the transaction, they had held before; but a benediction was bestowed on their labours, in the circuit to which they were directed to go by the Holy Spirit. The transaction invested them with no new authority. It made them nothing that they were not before; which circumstance is utterly inconsistent with the idea of ordination, that being the mode of delegating power not previously possessed. This matter, however, is put out of all doubt by referring to other passages of scripture relating to the same event. In the very next chapter, Paul and Barnabas are represented as having *fulfilled* the *particular mission* to which they had been designated, by the transaction at Antioch, and as returning to give an account of the same.

"*And thence sailed to Antioch, from whence they had been* RECOMMENDED TO THE GRACE OF GOD FOR THE WORK WHICH THEY FULFILLED." Now, take these two parts of scripture, and compare them together, and all doubt about the nature of this transaction will immediately vanish. Paul and Barnabas fulfilled all that the transaction at Antioch related to. Can any thing more clearly show that it was not the *apostolic office*, but a *temporary mission* to which they had been set apart? The latter they might well represent themselves as having fulfilled; but not, surely, the former, it being an office that continued through life. We are here, also, let into the true meaning of the laying on of hands in this particular case. "*And hence sailed to Antioch*, FROM WHENCE THEY HAD BEEN RECOMMENDED TO THE GRACE OF GOD, FOR THE WORK WHICH THEY FULFILLED." Acts xiv. 26. The imposition of hands then, had been merely a solemn benediction by which Paul and Barnabas had been recommended to the grace of God, in the particular mission to which they were set apart by the Holy Spirit. When all the circumstances of the transaction, as recorded in the thirteenth and fourteenth chapters of the Acts, are fairly considered, there can be no sort of colour for representing Paul and Barnabas as ordained to any office, much less to the apostolic office, in this case. No. Whatever office they had afterwards they had before. They were merely "*recommended to the grace of God*," on being sent upon a particular mission; after fulfilling which they returned to Antioch, and gave an account of such fulfilment. They had fulfilled the *particular mission*, not *the apostolic office*. The imposition of hands was not, then, an ordination to office, but a solemn recommendation of them to the grace of God, in the mission which they were about to undertake. The writer then is very welcome to call this a *Presbyterial ordination*; for, according to Dr. Doddridge himself, it was *no ordination at all*.

And here let it be remarked, that the advocates of parity ground their mode of ordination on the two cases of Timothy, and of Barnabas and Paul. There is not another case which they have even a pretext for representing as a Presbyterial ordination. Now, in respect to the passages concerning Timothy, and Barnabas, and Paul, the utmost that can possibly be contended for, is that they are *disputable* passages. And is it in any point of view correct or safe to build up a mode of ordination, unknown to the Church for fifteen hundred years, and expressly contradicted by the constant exercise of the power of commissioning by an order of men superior to the Elders of Ephesus, upon two cases of *doubtful construction?* Surely not. All the other acts of ordination, recorded in scripture, were performed by the Apostles alone, and not a single example of ordination by Presbyters can be produced from ecclesiastical history for the first fifteen hundred years of the Church. And, if John Calvin had happened to be a Bishop when he entered upon the business of reformation, Presbyterial ordination would have been as unknown to us as it confessedly was to the Christians of the primitive times. But I forbear to go into this matter here; intending to consider it more distinctly in a future address.

A Layman of the Episcopal Church.

For the Albany Centinel.

CYPRIAN. No. III.

IF from Crete we pass to Jerusalem, we shall there discover equally striking evidence that St. James, the brother of our Lord, possessed in that place the pre-eminence of a Bishop in the Church. In the first council that was held there, in order to determine the controversy which had arisen in regard to the circumcision of Gentile converts, we find him pronouncing an authoritative sentence. His sentence, we may remark also, determined the controversy. "Wherefore my sentence is, says he, that we trouble not those who from among the Gentiles are turned unto God." In Acts xxi. 17 and 18, we are told "that when St. Paul and his company were come to Jerusalem, the brethren received him gladly; and that the next day following, Paul went in with them unto James, and all the Elders or Presbyters were present." Acts xii. 17, it is said, that "Peter, after he had declared to the Christians to whom he went, his miraculous deliverance, bade them go and show these things to James and to the brethren." In Galatians ii. 12, St. Paul says, "that certain came from James," that is, from the Church of Jerusalem to the Church of Antioch. Surely these passages strongly indicate that James held the highest dignity in the Church of Jerusalem. The brethren carry Paul and his company to him as to a supreme officer. He has Presbyters and Deacons in subordination to him. When messengers are sent from Jerusalem to other Churches, it is not done in the name of the Presbyters and Deacons, or of the Church of this place; it is done in the name of James. Do not these considerations prove that James was the supreme ruler of this Church?

If, however, any one shall think these considerations not satisfactory in proof of the point in question, when we add to them the testimony of ancient writers, the subject, I trust, will no longer admit of a reasonable doubt. According to Eusebius, Hegesippus, who lived near the times of the Apostles, tells us that James, the brother of our Lord, received the Church of Jerusalem from the Apostles. Clement also, as he is quoted by the same author, tells us, "that Peter, James, and John, after the ascension of Christ, chose James the just to be Bishop of Jerusalem." And in the Apostolical constitutions, the Apostles are introduced as speaking thus: "Concerning those that were ordained by us Bishops in our life time, we signified to you that they were these, James the brother of our Lord was ordained by us, Bishop of Jerusalem, &c." St. Jerome also says "that St. James, immediately after the passion of our Lord, was ordained Bishop of Jerusalem by the Apostles." And Cyril, who was afterwards Bishop of the same Church, and whose testimony, therefore, has peculiar weight, calls St. James the first Bishop of that diocese. To all this evidence we may add the testimonies of St. Austin, of St. Chrysostom, of Epiphanius, of St. Ambrose. And even Ignatius himself, who lived in the Apostolic age, makes St. Stephen the Deacon of St. James. I trust it will no longer be doubted that James was the first Bishop of Jerusalem.

The Apostolic authority was also manifestly communicated to Epaphroditus. St. Paul in his Epistle to the Philippians ii. 25, calls him the Apostle to the Philippians. "But I supposed it necessary to send to you, Epaphroditus, my brother and companion in labor and fellow-soldier, but your Apostle." Accordingly St. Jerome observes, "by degrees, in process of time, others were ordained Apostles by those whom our Lord had chosen"—as that passage to the Philippians shows; "I supposed it necessary to send unto you Epaphroditus, your Apostle." And Theodoret, upon this place, gives this reason why Epaphroditus is called the Apostle to the Philippians. "He was intrusted with the Episcopal government, as being their Bishop." But these are parts of scripture on which the advocates of Episcopacy place the least reliance.

In the three first chapters of the Revelations of St. John, we find absolute demonstration of the existence of the Episcopal dignity and authority, at the time in which this work was written. In these chapters, St. John gives us a description of the seven Bishops, who superintended the interests of the Church in the seven principal cities in the Pro-Consular Asia. Our Lord is represented as sending seven Epistles to the seven Churches of these cities, directed to the seven Angels of the Churches, whom he calls the "seven stars in his right hand." From all the circumstances that are mentioned, it undeniably appears that these seven Angels were so many single persons, invested with supreme authority in the Churches; that is to say, they were the Bishops of those Churches.

I say it manifestly appears, that these seven Angels of the Churches, whom the Lord calls the "seven stars" in his right hand, were single persons. They were not the whole Church or collective body of Christians. This is proved incontestably from these considerations. The whole Churches, or collective body of Christians, are represented by "seven candlesticks," which are distinguished from the "seven stars," that are emblems of the Angels, the Bishops. They are constantly mentioned in the singular number. "The Angel of the Church of Ephesus." The Angel of the Church of Smyrna," and so of the rest. And in the Epistle to Thyatira it is said, "I know thy works." "I have a few things against thee." "Remember how thou hast heard." "Thou hast kept the word of my patience." This is the style which is used when the Angel or Bishop of the Church is addressed. But when what is said relates to the people, the style is altered, the plural number is then used. "The devil shall cast some of you into prison." "I will reward every one of *you* according to your works. That which *ye* have, hold fast till I come." And this variation in the number, proves that some parts of these Epistles relate to the whole Church, and others only to the Angels. But what places this subject beyond all reasonable doubt is this circumstance: The titles of Angels and stars are constantly applied in the book of Revelation to single men, and never to a society or number of men. Our Lord is called the "morning star and the sun," and the twelve Apostles are called "twelve stars," and "twelve Angels."

It is evident, therefore, that the seven stars or Angels in the book of Revelation are single persons. That these persons possessed supreme authority in the Churches, is also demonstrated from these

considerations. These Epistles are addressed to them alone. The Churches are called candlesticks, and they the stars that give *light* to the candlesticks. The seven Angels are praised for all the good which they had done, and blamed for all the evil which happened in the Churches. The Angel of Ephesus is commended because "he could not bear them that were evil, and had tried those who called themselves Apostles, and were not so," which seems to imply that he had convicted them of imposture. The Angel of Pergamos is reproved for having them "who hold the doctrine of Balaam, and he is severely threatened unless he repented." This shows that he possessed authority to correct these disorders, or he could not justly be menaced with punishment for permitting them. The Angel of Thyatira also is blamed for suffering "Jezebel," who called herself a prophetess, to teach and seduce the people. And the Angel of Sardis is commanded "to be watchful, and to strengthen those who are ready to die," otherwise our Lord threatens to come on him "as a thief; at an hour which he should not know." These circumstances demonstrate, that under the appellation of *Angels*, and also under the emblems of *stars*, are represented, in the Revelations of St. John, the *Bishops* of the Churches, as the ancient Fathers also imagined.

It appears, then, that at the time St. John wrote this book, which closes the canon of scripture, there were seven supreme rulers of the Churches, or, in other words, Bishops in the Pro-Consular Asia. If, however, we are able to prove from the most early accounts of the primitive Church, that there were Bishops settled in these Churches at or near the time when this Epistle was sent to them, the subject will no longer bear a controversy. Let us see how this point stands. The book of Revelations was written, according to the testimony of ancient writers, towards the end of the reign of the Emperor Domitian. We are told, that in a short time after the death of Domitian, St. John, being recalled from banishment by Serva, went to Ephesus, and took upon him the care of the Church in that city, in the presence of seven Bishops. Is it not more than probable that these are the seven Bishops alluded to in the three first chapters of the Apocalypse. The numbers are the same, and all the Churches were included in the Pro-Consular Asia, of which Ephesus was the metropolis. But if this cannot be absolutely demonstrated, yet without the aid of this circumstance, we can prove as much as we wish on the present subject. We know that about this very time Ignatius tells us that Onesimus was Bishop of Ephesus. We know from the scriptures themselves, that some time before this, Timothy had been made Bishop of Ephesus by St. Paul. We know that there was an uninterrupted succession of twenty-seven Bishops, from his time to the period in which the great council of Chalcedon was held in the fourth century. There was then, undoubtedly, a Bishop of Ephesus, the metropolis of the Pro-Consular Asia, at the time in which the Apocalypse was written. We know also, that not long after the time of St. John, Sagaris was Bishop of Laodicea. The Philadelphians had a Bishop amongst them when Ignatius wrote his Epistle to them. He exhorts them to be dutiful to him. Polycarp, we are sure, was also about this time Bishop of Smyrna. Do we not derive from these facts that are well

attested, sufficient evidence to convince us that there were seven men entrusted with the dignity and power of Bishops of the Church in this part of Asia, at the time that St. John sent these Epistles to them? Have we not sufficient proof that the seven Angels, emblematically represented by the seven stars in the candlesticks the Churches, were seven Bishops? But let us bring this part of the subject to a conclusion.

The case of Timothy alone, had we no other evidence from scripture, would, when taken in connection with the testimony of ancient writers, be perfectly satisfactory to me. This alone demonstrates all that we can desire. He was placed by St. Paul to superintend the Church of Ephesus. This case is even stronger than was that of Titus in Crete. It cannot be denied that there had long been Presbyters in the Church of Ephesus. Listen then, to the language which St. Paul speaks in his Epistles to him, and see if it is possible that he possessed no superiority over the Presbyters of that Church. "I besought thee," says he to Timothy, "to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Would Timothy have been commissioned to charge the Presbyters to teach no other doctrine had he possessed no superiority over them? Would they not have had a right to resist any attempts at a control of this kind as an encroachment on their privileges? Again, Timothy is directed to try and examine the Deacons, whether they be blameless or not. If they prove themselves worthy, he is to admit them into the office of a Deacon; and upon a faithful discharge of that office, they are to be elevated to a higher station. "Likewise," says he, "must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience." "Let these also be first proved, and then let them use the office of a Deacon, being found blameless." Here we find no mention made of the Presbyters of Ephesus, in the ordination of Deacons. They are not associated with him at all in the work. Does not this indicate, does it not demonstrate a superiority of power on the part of Timothy? Timothy is also exhorted to lay "hands suddenly on no man." There is no such thing as a recognition even of the co-operation of Presbyters with him. He seems to be the *supreme* and the *only* agent in the transaction of these affairs.

Now, I appeal to the common sense of mankind, had the Presbyters of Ephesus possessed an authority equal to that of Timothy; had they, like him, possessed the power of ordination, would not St. Paul have recognized their agency in connection with his? Would it not have been to treat them with improper neglect not to mention them? But what consummates our evidence on this point, and places the subject beyond all doubt, is the charge which St. Paul gives to Timothy in relation to the penal discipline he was to exercise over his Presbyters. Timothy is required to "receive an accusation against an Elder or Presbyter, only before two or three witnesses." "Them (that is, those amongst the Presbyters) that sin, rebuke before all, that others also may fear." Can any one imagine that Timothy would have been commissioned to *listen to accusations made against Presbyters*, openly to *rebuke them*, had

not his authority transcended theirs? Does not this single circumstance unquestionably establish the point of his superiority? "The man," says a learned and ingenious writer of our country, "who shall not find a Bishop in Ephesus, will be puzzled to find one in England."*

I cannot conceive of a case that could be more clear and unequivocal, that could speak more loudly to the common sense of mankind, than the case of Timothy in Ephesus. He is obviously intrusted with apostolic authority. Every thing which the Apostle could do in his own person, he commissions Timothy to perform during his absence. He is to *adjust the affairs of the Church*; he is to prove and examine Deacons; he alone is to *ordain them*; he alone is recognized in the performance of the task of *ordaining Elders or Presbyters*; he possesses *perfect control* over these Presbyters. If they are guilty of any offences or misdemeanors, he is to *inflict punishment* upon them. I cannot conceive of a case more satisfactory in proof of the apostolic original of the Episcopal form of Church Government. Had Timothy been of the same order with the Presbyters of Ephesus, can it be imagined that the Apostle would, by elevating him to such high privileges amongst them, have endangered the peace of the Church, have taken a step so well calculated to excite discontent and dissatisfaction amongst the remaining Presbyters or Elders? This cannot be imagined. Timothy was then undeniably intrusted with Episcopal authority in the Church of Ephesus; he was the Bishop of that place. This is proved by the concurring voice of ancient writers. Eusebius tells us "that he was the first Bishop of the province or diocese of Ephesus." The anonymous author of his life in Phocius says, "that he was the first that acted as Bishop in Ephesus, and that he was ordained Bishop of the metropolis of Ephesus by the great St. Paul." In the council of Chalcedon twenty seven Bishops are said to have succeeded in that chair from Timothy. To prove the same point goes the testimony of St. Chrysostom and Theodoret; and in the apostolical constitutions we are expresly told, that he was ordained Bishop of Ephesus by St. Paul.

I shall conclude the detail of our scripture evidence in my next number.

CYPRIAN.

For the Albany Centinel.

CLEMENS. No. I.

THE author of "Miscellanies" has published nothing lately on the subject of Church Government. He thus allows the reader time to consider what has been already written, and his opponent, "A Layman of the Episcopal Church," room in the newspaper to muster all his forces. This latter writer, though he started early, and has been very industrious, yet he still lags behind, and his knowledge appears by no means to equal his zeal. It will be useful

* Dr. Bowden, in his answer to Dr. Stiles.

dained one, he must have ordained another? "Nothing is said of the Presbytery in this case:" for this good reason, that the Apostle is not speaking of the ordination of Titus. When ordination is the subject, he expressly mentions "the laying on of the hands of the Presbytery." If there be no other proof than this, then may it safely be denied that Paul ordained either the one or the other. As to Timothy, I have some doubt whether he was so much as present at his ordination.

CLEMENS.

For the Albany Centinel.

CLEMENS. No. II.

WHEN I wrote last, I did not point out half the inaccuracies which occur in a late piece of "A Layman of the Episcopal Church." I can mention now only a few more of the grosser ones.

In one place he says, that certain circumstances "prove as far as moral evidence can prove any thing, that the Presbytery, or Church officers mentioned in the Epistle to Timothy, were of the order of the Apostles." In another place he says, that "the circumstance of the Apostle using a word, in relation to himself, which denotes the instrumental cause, and, with respect to the Presbytery, a word, which, particularly as distinguished from *dia*, expresses agreement, shows clearly, that the authoritative power was vested in him, and that the act, in the part of the Presbytery, was an act of mere concurrence." Here is an apparent contradiction. First the Presbytery consisted of *Apostles*, and afterwards they are changed into *Presbyters*. If they were Apostles, where was the necessity of more than one laying on of hands? Had they not all equal authority to ordain? If they were Apostles, and the Bishops of the Episcopal Church are their successors, will it not follow that a number of Bishops must be present to ordain one of their Priests, as well as one of their Bishops, unless the text be disregarded altogether. I take it to be a good rule for a writer carefully to review his piece before he publishes, and to see whether all the parts are consistent with one another.

The "Layman" is of opinion that the practice "of Presbyters imposing hands in connection with the Bishop can do no harm." Now, I am of opinion that it does a great deal of good, and that the laying on of the hands of the Presbytery is the appointed mean of setting a man apart to the office of the ministry. What did the Apostles convey? Surely not the Apostolic office. They ordained men to be Church officers. Are not Presbyters Church officers, and cannot they convey the office which they themselves possess?* This writer is anxious to have it remembered that Paul has been said to have acted at the ordination of Timothy (if present) as a mere Presbyter. In what other way could he have acted? He was not ordaining an Apostle, but a Presbyter; or, if this writer

* Not unless they had received power to convey it. *Ed.*

will have it so, "*a Church officer, a grave man*, or *man of authority*." At the same time Paul, as an Apostle, was superior not only to Timothy and Titus, but I verily believe to all the Patriarchs, Metropolitans, Archbishops, Bishops, &c. who ever existed either in the Romish or Protestant Episcopal Church. "Let this be remembered."

As to the reflection on the author of "Miscellanies" for the neglect of the "use of means" in explaining scripture, let it only be said, that prayer and the reading of the New Testament are among the best means. O, that both Clergymen and Laymen devoted more time to these. Besides, the reader will see that commentators are not undervalued nor neglected.

The "Layman" speaks of "the uniform and uninterrupted testimony of the Church universal for fifteen hundred years," of "the decided and unequivocal evidence of primitive history," and of "the validity of Presbyterial ordination having been denied from its origin." These assertions, without any qualification, are extremely unwarrantable. He will permit me to recommend to him to read Mosheim's Ecclesiastical History, and Neal's History of the Puritans; or if he prefer a Bishop of his own Church, he may read Burnet's History of the Reformation.* Is it possible that there should be a necessity in the nineteenth century to give an account of the early rise and gradual progress of popery, to produce the sentiments and conduct of the best and most learned Bishops of the Church of England as to Presbyterian ordination, together with the statutes of the realm?† A generous man would wish neither to

* Is it not astonishing that this author will refer to Bishop Burnet, who, in his History of the Reformation, vol. i. p. 366, expressly says, that to maintain that Bishops and Priests are not distinct orders, is to follow the schoolmen and canonists of the Church of Rome, the *very dregs of popery*? And in his exposition of the articles he says, that "*Christ appointed* a *succession* of Pastors, in *different ranks*; and as the Apostles settled the Churches, they appointed different orders of *Bishops*, *Priests*, and *Deacons*." Burnet's Exp. Art. 25. *Ed.*

† It is a fact, capable of being satisfactorily proved, that "the best and most learned Bishops of the Church of England," whatever allowance they might be disposed to make for *supposed cases of necessity*, never admitted as a *general truth* the validity of Presbyterian ordination. On the contrary, they maintained with the Church in the preface to the ordination services, that no man was to be esteemed *a lawful Bishop, Priest, or Deacon, who had not* EPISCOPAL *consecration or ordination*. Even Bishop Burnet, to whom the author of Miscellanies refers, expressly says, that Archbishop Cranmer changed the "*singular* opinions" which, at the commencement of the reformation, while his sentiments on many fundamental doctrines were unsettled and erroneous, he was disposed to entertain concerning the equality of power in Bishops and Presbyters. These are the words of Bishop Burnet: "In Cranmer's paper some *singular* notions of his about the nature of ecclesiastical offices will be found; but as they are delivered by him with all possible modesty, so they *are not established as the doctrine of the Church*, but laid aside as *particular conceits of his own*; and it seems that afterwards he *changed his opinion*. For he subscribed the book that was soon afterwards set out, which is *directly contrary* to those opinions set down in these papers." Burnet's Hist. vol. i. p. 289. *Ed.*

mislead his readers, nor to give his opponent unnecessary trouble. He would wish to contend by fair means and with lawful weapons.

Perhaps the greatest disingenuity of this writer is an attempt to persuade his readers, that the author of "Miscellanies" had made an unprovoked and violent attack upon the Episcopal Church; whereas the fact is precisely the reverse. This work he has been labouring at in several former pieces; and in the late one he speaks of a "bitter newspaper attack." One would think, from the representation given, that passages quoted had been mutilated, that the books mentioned were intended only for the instruction of Episcopalians, that there was a design to deprive them of the right of judging for themselves, and that they were in danger of becoming an oppressed and persecuted sect.* All this would be pitiable in this free country, were it true. But nobody was meddling with their *apostolic* constitution and worship. It was expected that, like other sects, they would declare their sentiments, and practise accordingly.† I never heard a person say that their ministry and their ordinances were not valid. It is their proclaiming themselves to be the only true Church, and condemning all others, in imperious and insolent language, which has given the offence. It is their reviving exploded doctrines about *divine right and uninterrupted succession*, and claiming an *exclusive* right to the administration of the word and ordinances, which has excited both opposition and contempt. While I express myself thus strongly, I solemnly declare that I have a high respect for Episcopalians, and would commune with them (did circumstances require it) as well as admit them to commune with me. I do not believe that the offensive sentiments are approved of by the denomination at large. Whoever will read with attention the works which have been referred to, and consider them in connection with what has been done by the Bishop of the Episcopal Church in this State—that he has re-baptised, and re-ordained, cannot justly pronounce any thing which has been written "bitter" or "vindictive." I know not what provocation Bishop Seabury had; but I know that he ought not to have indulged his resentment or his ridicule in a publication professedly written for the purpose of conciliation and union. The threat, with which the "Layman" concludes, towards the non-episcopalians in Connecticut, interests me little. If they have behaved ill, they deserve chastisement. I only plead that they may be shown mercy.

CLEMENS.

* And surely if they are not allowed to maintain their principles, because those principles may in their consequences affect other denominations, they are "in danger of becoming an oppressed and persecuted sect." *Ed.*

† Why then does this very writer, towards the close of this address, warmly censure the Bishop in this State for ordaining those who had not been Episcopally ordained? Is it not evident that the "*maintaining*" Episcopal ordination, and "*practising*" accordingly, is what has called forth the invective and ridicule, the "opposition and contempt," of the author of Miscellanies? *Ed.*

For the Albany Centinel.

POSTSCRIPT TO THE LAYMAN. No. VIII.*

SITUATED at a great distance from Albany,† it requires a number of days for the papers to reach me, and an equal number for my pieces to be conveyed to the Editors. I mention this in reference to the interval that has sometimes occurred between objections urged by the Miscellaneous writer, and the answers which I have furnished. The public may rest assured it has not been owing to any intrinsic difficulty in the objections themselves. They are all perfectly trite.

I have a word or two to say to Clemens.

He has been, indeed, "weak" in supposing that the only question relative to Timothy, growing out of the Episcopal controversy, is in reference to the manner of his ordination. It is very easy to see why the advocates of parity would exclude from view the situation of Timothy in the Church of Ephesus, since it carries absolute death to their cause. Is it an immaterial circumstance that Timothy ruled the whole Church of Ephesus, both Clergy and Laity, the Elders or Presbyters being subject to his spiritual jurisdiction? Is it an immaterial circumstance that Timothy alone exercised the power of ordaining Ministers, and thus of conveying the sacerdotal authority? What then becomes of the doctrine of parity? Destroyed, utterly destroyed. The Church of Ephesus, planted by St. Paul, and placed, by that Apostle, under the government of Timothy, was constructed upon a totally different principle. It had, in Timothy, a Bishop, possessing jurisdiction over the other Clergy, and exercising all the powers which are claimed for the Bishops of the Church now. Is it of no consequence that the ancients, who speak on the subject, unanimously represent Timothy as the first Bishop of Ephesus? What says Eusebius? "He was the first Bishop of the province or diocese of Ephesus." Eccl. Hist. Bib. iii. chap. 4. What says Chrysostom? "It is manifest Timothy was intrusted with a whole nation, viz. Asia." Hom. 15th in 1 Tim. v. 19. Theodoret calls him the Apostle of the Asiatics. The Apostolical constitutions expressly tell us that he was ordained Bishop of Ephesus by St. Paul; and in the council of Chalcedon, twenty-seven Bishops are said to have [preceded] him in the government of that Church. succeeded

We are perfectly safe, then, so far as relates to Timothy, in resting our cause upon the situation which he occupied at Ephesus, and on the powers which he exercised there. The constitution of the Church of Ephesus was undeniably Episcopal. This part of the subject the advocates of parity do not choose to meddle with, running off constantly to the term *Presbytery*, that poor word being the chief basis of their cause.

We next show that there is no proof of the ordination of Ti-

* This Postscript is here inserted separate from the number to which it was annexed, as it contains an answer to the remarks of Clemens. *Ed.*

† The Layman removed from Albany after he had written his two first numbers. *Ed.*

mothy being Presbyterial, and that the evidence of scripture, even on this point, is decidedly in favour of the Episcopal system. But we do not rely on the verses wherein St. Paul exhorts Timothy as to the gift that is in him, because the manner of the ordination of Timothy cannot be reduced from the evidence of scripture to absolute certainty. But in reference to the powers which Timothy possessed in the Church of Ephesus, and to the Episcopal constitution of that Church, there is not a shadow of doubt. On this we rest our cause, contenting ourselves, in relation to the manner of the ordination of Timothy, with showing that there is no evidence of its being Presbyterial, and that the testimony of scripture goes strongly, if not with certainty, to prove that it was Episcopal. Having a certain proof to rely on, we do not rely on another which, though strong, is, nevertheless, not absolutely certain. As an additional reason for this, the advocates of parity have no answer to make to the first of these proofs, while they evade the latter by dwelling upon names. It is in this point of view that the subject is placed in the Companion for the Festivals, and in the first address which I submitted to the public. The reader can turn to the pieces and judge for himself.

Clemens tells us that the Presbyters of Alexandria ordained their Bishops for two hundred years. All I have to say is, that the Presbyters of Alexandria never did ordain their Bishops. Why did not Clemens produce his proof? The reason is very plain. He was aware that it is utterly insufficient, and will not bear examination. As soon as he attempts to substantiate his assertion, it will be time enough to go into that part of the subject.

Clemens is not candid in relation to that part of my piece in which I observe that Episcopalians have never relied upon names. He would lead the reader to suppose that they do not rely upon passages of scripture. On these, indeed, the Episcopal cause is grounded. I said, and I repeat it, that the true question is as to the orders of Ministers that were established in the Church, and that this question is to be determined, not by *names* or *titles of office*, but by the *authorities* exercised. It is upon *names* or *titles of office* that the advocates of parity rest their system. These are of general signification, and prove nothing on either side. But on this point I have already said enough, and more than enough.

I admitted that *meta* is sometimes used for *dia*; but I said, and I appeal to every Greek scholar for the accuracy of it, that *dia* is a much more appropriate term than *meta* to express the cause of a thing; that *dia* emphatically denotes the instrumental cause, that *meta* emphatically denotes concurrence; and that although *meta* is sometimns used for *dia*, yet the above is the reigning sense of the words, and the reigning distinction between them. But suppose I admit all that Clemens says about *dia* and *meta*, of what avail will it be to his cause? Let him prove that the Presbytery spoken of in the first Epistle to Timothy were upon a level with the Elders of Ephesus. Let him prove that they were not Apostles. Until he does this, he does nothing; and if he ventures upon the task, he will only give us the old story of names over again.

As to the passage in the Epistle to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are

wanting, and ordain Elders in every city, as I had appointed thee," I have only to say, that it clearly conveys the idea of Paul having ordained Titus to his office, and that such is the construction of the most judicious commentators. Add to this, that the united voice of primitive writers represents him as having been ordained by the Apostle Paul.

Clemens endeavours to make me contradict myself. "*First the Presbytery consisted of Apostles, and afterwards they are changed into Presbyters.*"

It is not that I contradict myself, but that Clemens is disingenuous. Of this let the reader judge. My object is to prove that the passage in the first Epistle to Timothy does not support Presbyterial ordination. In order to this, I show first, that the Presbytery spoken of, according to all the rules of just reasoning, were Apostles; at all events, that it cannot be proved they were upon a level with the Elders of Ephesus, and that until this is proved, the cause of parity can receive no sort of support from the passage. This is my first ground. I then suppose, for the sake of argument, that they were nothing more than Presbyters, in the modern sense of the term, and show, even under this idea, that the passage makes nothing for the cause of parity, since Paul conveyed the authority, and the Presbytery merely expressed approbation. Is there any inconsistency here? Surely not. No mode of reasoning is more common or more natural.

As to the question of Clemens, "*If they were Apostles, where was the necessity of more than one laying on hands?*" the answer is easy. One of them may have performed the act of ordination; that is, one of them may have conveyed the sacerdotal authority, while the rest may have imposed hands, to give additional solemnity to the transaction, and as an expression of concurrence in the selection of character.

For the Albany Centinel.

DETECTOR. No. I.

THE Episcopal Church is defended with such ability and zeal by "A Layman," and by "Cyprian," that its friends would probably not excuse me for attempting to share with these writers the honours of victory. The regular examination of the subject, however, which they proposed, may probably prevent them from noticing, for some time, the observations of a new assailant of the Episcopal cause.

Mark the following singular assertion of a writer who comes forward under the venerable name of "Clemens." "In the celebrated Church of Alexandria, *Presbyters ordained* their own Bishops for more than two hundred years, in the earliest ages of Christianity." In proof of this assertion, he refers to no authorities. He would lead his readers to believe that it is an indubitable and universally acknowledged fact. But had this writer *known*, *candour* certainly required that he should have *informed* his readers, that

the only ecclesiastical writer of the five first centuries who affords even a *shadow* of authority for this assertion is St. Jerome, who lived in the latter end of the fourth, and beginning of the fifth century. And is his testimony to be opposed to the concurring usage and testimony of the ages before him? Would this remarkable fact have been passed over by Clemens of Alexandria, and Origen of the same Church, Fathers of the second and third century, who had infinitely better opportunities of knowing the state of their own Church than Jerome possessed?

But the truth is, that Jerome affords no authority for this assertion. In his Epistle to Evag. he says, "Nam et Alexandriæ Marco Evangilista usque ad Heraclam et Dionysium Episcopos, Presbyteri semper unum ex se electum, excelsiori gradu collocatum, Episcopum *nominabant*, quomodo si exercitus imperatorem faciat, aut diaconi eligant de se quem industrium noverint, et archidiaconum vocent." "At Alexandria, from Mark down to Heraclas and Dionysius the Bishops, the Presbyters always *named* one, who being chosen from among themselves, they called their Bishop, he being placed in a higher station, in the same manner as if an army should make their general, &c." Does St. Jerome here declare, as the fictitious "Clemens" asserts, that "the Presbyters *ordained* their Bishop?" No; Jerome merely asserts that the Presbyters *named*, *chose* one to be their Bishop. Does it hence follow that they *gave him his commission*; that they *ordained* him? Does it *always* follow, that because an army choose their general, he does not receive his commission from the supreme authority of the State?

The custom at Alexandria, according to Jerome, was the same that now prevails with us. The Conventions of the Church in the several States *name*, *choose* their Bishops. "Clemens" might hence infer and assert that the State Conventions *ordained* their Bishops. Whereas, in fact, though they *choose*, *name* persons for that office, they have no agency in *ordaining* the persons thus elected. This is performed by the *Bishops*—by them alone Episcopal authority is conferred. Does it follow then, that because, according to St. Jerome (and he lived in the end of the fourth century, and preceding writers afford no authority for his assertion), the Presbyters of Alexandria chose their Bishop, that they also *ordained* him, vested him with the Episcopal authority? Such a construction of his words would make him contradict the unequivocal testimony of the primitive historians, from whom it appears that Bishops always ordained Bishops. Such a construction of his words would make him contradict himself: For he expressly says (and let the opponents of Episcopacy mark well his words), "Quid enim facit, *excepta ordinatione*, Episcopus, quod Presbyter non faciat?" "What does a Bishop do, which a Presbyter cannot, *except ordination?*"

It will be absurd to say, that though in the time of St. Jerome, Bishops alone possessed the power of ordination, yet that this was a change in the primitive institutions! When did this change take place? When did the Bishops usurp this power? At what age did all the Presbyters in the Christian world thus basely relinquish their rights? St. Jerome had quarrelled with a Bishop of the Church; he was urged by his resentment to

degrade the Episcopal order as much as possible.* He strips them of every power, *ordination* excepted. This he dare not touch;—this he does not charge as an usurpation;—this he admits as the sacred prerogative of Bishops. To suppose then that St. Jerome, who expressly excepts ordination from the power of Presbyters, designed in another passage to give them this power—the power of ordaining even a superior order, would make him guilty of palpable contradiction and absurdity. What says he in other parts of his writings? "What Aaron, his sons the Priests, and the Levites are in the temple, the same are Bishops, Presbyters, and Deacons in the Church." "The power of riches, or the humility of poverty, does not make a Bishop higher or lower; but they are all *successors of the Apostles.*" This is his language in his Epistle to Evagrius. In his catalogue of ecclesiastical writers he asserts, that St. James the just was ordained by the Apostles Bishop of Jerusalem, Timothy Bishop of Ephesus by St. Paul, and Polycarp Bishop of Smyrna, by St. John. To impute to a writer, who speaks of Bishops as *successors of the Apostles, and ordained by them*, the extravagant and contradictory opinion that Bishops originally derived their power from Presbyters, would certainly entirely destroy the weight of his testimony.

The public will now judge, what credit is due to a writer who, to support his cause, is compelled to rely on one of the Fathers at the close of the fourth century, and to distort and misrepresent his meaning.

The plainest subjects may be darkened and perplexed. It is much to be lamented, that there appears no reluctance in the opponents of Episcopacy to employ those arts, which, alas! too often obscure the evidence of truth, and perpetuate the reign of error.

DETECTOR.

For the Albany Centinel.

MISCELLANIES. No. XVIII.

I HAVE never seen the constitution of the Lutheran Church in this country, and do not know how far it is conformable to that of the same denomination in Europe. I only know that a Minister of the Lutheran Church was considered by the Bishop of the Episcopal Church in this State as a mere Layman; and that he was ordained first a Deacon, and afterwards a Priest. The Bishop and his proselyte, in order to made sure work, went about also the baptism of two of the children of the new convert to Episcopacy, though they had been baptized before by a Lutheran Minister. From these circumstances I infer, that the Lutherans have not, in the opinion of Episcopalians, a duly authorized Priesthood in this country. I have heard it said that the Rev. Dr. Kunze, who has

* And he was also indignant at the attempt of some Deacons to encroach on his office of Presbyter. From both these circumstances he was desirous, as much as possible, to exalt his office of Presbyter. *Ed.*

some *rank* in the Lutheran Church, and is a man of great learning and worth, had been preparing to publish on the subject, and to chastise the indignity offered him by his Episcopal neighbours, but that from some motive or other he had been induced to lay it aside. Much was expected from the acknowledged abilities of the Doctor, and no small dread had fallen upon the Episcopalians. Whether any compromise took place, and what it was, I have not learned.

The French gentleman who preaches in the city of New-York took his degrees also from the Bishop of this State. As I never thought it worth the inquiry, so I cannot tell whether he came from Geneva or one of the cantons of Switzerland; whether he was ordained before his arrival, or whether he ever ought to have been ordained at all. It is certain that he did preach before he passed under the Bishop's hands, and so must have brought with him a sort of warrant for his conduct. It is as certain that the Bishop considered him as having no commission, otherwise he would not have deposed him, and fitted him out anew. No regret has been expressed by non-episcopalians for the loss of these two men, nor will it be expressed for any who depart in this manner. These words of the Apostle John are applicable here: "They went out from us, but they were not of us." Their absence will not be missed by those whom they have left, nor can they be any acquisition to those whom they have joined. No general would think himself safe in an army of deserters. The Apostle James says, "A double minded man is unstable in all his ways."

When an Episcopal Priest, now settled in New-Jersey, left the communion of the Romish Church, he published a justification of himself. The present Bishop of that Church, in Maryland, called him to an account, and belaboured him not a little. The Bishop alleged as a principal reason of the Priest's apostacy, that he wished to take unto himself a wife. With the Bishop's leave, this was no bad reason. The celibacy of the Popish Clergy is none of the smallest corruptions in their Church, against which every *orthodox* Clergyman will protest. I have seen no justification by either of the two persons who have been mentioned. Though the chief thing is to be persuaded in their own minds, yet it might have been useful to others, to have briefly pointed out how they obtained light, and its operation upon them. Charity towards their blinded brethren, and that zeal which commonly distinguishes those who change sides, would naturally lead to this. When Arnold, during the Revolutionary war, went over to the British army, he pleaded conscience, and to show that he was sincere, immediately carried fire and sword into the State of Virginia. I grant that this was not quite a similar case; for had the Americans taken Arnold, they would have hanged him, and therefore it was wise to say his prayers in time; but with respect to these ecclesiastical fugitives, nobody pursues them, nobody has offered as great a reward for their apprehension as he would for a run-away servant. Some Methodist Episcopal preachers have been also re-ordained, Bishops Coke and Asbury notwithstanding.

I cannot think it politic in the Episcopal Priests to carry matters with such a high hand. The words of the Apostle Paul are, "Hast thou faith? have it to thyself before God." If they believe that they

are right as to their Priesthood, this is no reason why they should set up their Church as the *only* true one, and seek to deprive all others of the privilege of judging for themselves.* This is to do the very thing against which they protested in the Church of Rome. She imposed articles of faith and practice under the most dreadful pains, so that no honest man could live longer in the same house with her. Men were obliged to flee for their lives; and it seems that the Protestant Episcopalians did not depart empty handed; they carried with them "the succession of Bishops," and the Pope has been advertising them ever since for thieves and robbers.

It was not to have been expected that so late as in the nineteenth century, particularly in this country, arrogant and exclusive claims would have been set up by any.† At the Reformation, when the Church was just emerging from popery, a diversity of opinion was natural. Settled prejudices, interest, and a secret love to the Romish Church, had a powerful influence upon many. The Israelites, after their deliverance from bondage, "remembered the leeks, and the onions, and the garlick which they did eat in Egypt." Let it be considered, too, that the King of England became the head of the Church there, and it was so connected with the state, as to render a return to the primitive constitution extremely difficult. Even then, the greatest and best of the Reformers admitted Presbyterian ordination to be valid; and those who contended for Episcopacy did it not on the principle of *divine right*, but of *expediency* or *necessity*.‡ Dr. Bancroft, afterwards Bishop of London, and lastly Archbishop of Canterbury, was the first who publicly maintained, in the reign of Elizabeth, that the Bishops of England were a distinct order from Priests, and had superiority over them *by divine right*.‖ This was at

* Is it not enough that this author indulges in a constant vein of ridicule and abuse of the Episcopal Clergy; but will he persist in *misrepresenting* them? When have they sought "to deprive others of the privilege of judging for themselves?" *Ed.*

† These "arrogant and exclusive claims" were avowed by the Church Universal for fifteen hundred years, till the time of CALVIN. Is it not astonishing that a follower of CALVIN will thus constantly inveigh against "arrogant and exclusive claims?" If it were proper to retort in the style of this author, it might be asked, What claims more *arrogant and exclusive* than those which *confine the grace and mercy of God* to the *elect*, while the *rest of mankind* are passed by, and, *without any provision for their recovery, permitted to perish in their sins?* Alas! how often do we notice the *mote* that is in our brother's eye, and are ignorant of the *beam* in our own! *Ed.*

‡ This peremptory and unsupported assertion the reader may be assured is unfounded; and he will find proofs of this in the notes to Clemens, No. II. in Detector, No. II. and in several of the notes in the following pages. The candid reader will find the Church of England, and her best and most able divines, fully vindicated from the charge of denying the divine right of Episcopacy, by the late Dr. Chandler, of New-Jersey, in the various pamphlets which he published under the titles of "The Appeal," "The Appeal Defended," and "The Appeal further Defended." *Ed.*

‖ This is another mistake of the author of Miscellanies. "Bancroft was the first who maintained that Bishops were superior to Priests by *divine right*." Now, without relying on the opinion of Cranmer, who, according

that time a doctrine so new and strange as to give great offence to many of the Clergy and of the Court. In the United States of America there were not the same difficulties which were in the way of the first Reformers. How astonishing then to find sentiments advanced in this country, and at this day, in language bold, imperious, and as though on purpose, to insult and provoke other denominations! How much wiser to have followed the early advice of Dr. White, now the Bishop of the Episcopal Church in Pennsylvania!

The Reformed Dutch Church, if she may be allowed to speak for herself, agrees exactly with the Protestant Episcopal Church in the definition of the visible Church. The words are as follow: "The marks by which the true Church is known are these: if the pure doctrine of the Gospel is preached therein: if she maintains the pure administration of the sacraments as instituted by Christ: if Church discipline is exercised in punishing of sin: in short, if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only Head of the Church."* She declares further, "As for the Ministers of God's word, they have equally the same power and authority wheresoever they are, as they are all Ministers of Christ, the only universal Bishop, and the only Head of the Church."† Still more express are these words, in the 18th Explanatory Article of her government: "All Ministers of the Gospel are equal in rank and authority; all are Bishops, or overseers in the Church; and all are equally stewards of the mysteries of God. No superiority shall therefore be ever claimed or acknowledged by one minister over another, nor shall there be any Lords over God's heritage in the Reformed Dutch Churches."‡ Here is nothing but a plain declaration of her faith, as to the orders in the Church, which she had an undoubted right to make, and has made without offence. Little did she think that in this country a sect would spring up who, because she has not a priesthood exactly after the Episcopal pattern cast in England,‖ denies the validity of her ordinances, charges

to Bishop Burnet, "fully owns the *divine* institution of Bishops and Priests," let us attend to the opinions of WHITGRIFT, the predecessor of Bancroft in the See of Canterbury. In a book which he published before he was advanced to the See of Canterbury, in answer to an attack upon the Church of England, he maintains, according to the declaration of one of the Puritans themselves, *The superiority of all the Bishops over the inferior Clergy from* GOD'S OWN ORDINANCE. Strype's Life of Whitgrift, book iv. chap. 3, p. 350. He declared the same sentiment in his famous letter to Beza. Though Whitgrift, in opposing some erroneous notions of the Puritans, contended that Church government, meaning to include under this term only, matters of inferior discipline, rites, and ceremonies, was changeable; yet he certainly maintained the *divine right* of the Episcopal authority. *Ed.*

* Confession, Art xxix. † Art. xxxi.

‡ Whom does the Reformed Dutch Church mean by "Lords over God's heritage?" *Ed.*

‖ This "sect sprang up" in the time of the Apostle Paul, who constituted Timothy and Titus the heads of the Churches of Ephesus and Crete, claiming the obedience of the other orders of Ministers whom they were to ordain. This "sect sprang up" in the time of the Apostle John, who, un-

her with the sin of schism, and denounces her members unless they *come into* the Episcopal Church. The preaching of "the pure doctrine of the Gospel, the pure administration of the sacraments," pass for nothing with the author of "A Companion for the Festivals," &c. without his Bishops, Priests and Deacons.* Congregationalists and Independents, Lutherans and Presbyterians, Methodists and Baptists, High Dutch and Low Dutch, all descriptions are mowed down by the huge scythe of this ecclesiastical giant.

For the Albany Centinel.

UMPIRE.

A WRITER, under the signature of "Cyprian," having undertaken to prove, from scripture, and the testimony of the primitive Church, that "the fortress of Episcopacy is erected upon the same rock on which Christianity itself is founded," I wish he would be as perspicuous, consistent, fair, concise, and deal as little in mere assertions, as possible. There seems to be a defect in all these things in what he has already written. Not to mention what he says about the words of our Lord to his disciples on the occasion of the request of the mother of Zebedee's children, and which he ought to review, let me instance only in what he says respecting the superiority of Titus over Presbyters. After repeatedly asserting in the strongest manner, that Paul had ordained Presbyters or Elders in Crete before he left Titus there, he confidently asks, "If there were Presbyters, and those Presbyters had the power of ordination, why was it necessary to leave Titus amongst them in order to perform a task that might as well have been accomplished without him?" It would be a more proper question to ask, Where was the necessity to leave Titus at all in Crete, since Elders had been already ordained?† "Cyprian" is not aware of the absurdity

der the title of 'Angels,' addresses the *Bishops* of the seven Churches of Asia. Here is the "pattern" after which the American Episcopacy was "cast"—a "pattern" admired and enjoined by the venerable Ignatius, the disciple of St. John. Alas! that, in the present day, it should be a serious crime to vindicate a "sect" which has the Apostle Paul, that *chosen vessel* of the Saviour, the Apostle John, the *beloved* of his divine Master, and the holy martyr Ignatius for its illustrious founders. Alas! that in these latter ages the APOSTOLIC and PRIMITIVE "pattern" should be derided and rejected; should be displaced by the spurious "pattern" cast in the fifteenth century at *Geneva*. *Ed.*

* It is the express design of the author of the "Companion for the Festivals," &c. to enforce the preaching of the "pure doctrine of the Gospel," and "the pure administration of the sacraments;" and, in order to this, he is desirous that the Gospel should be preached, and the sacraments administered by those who have received a *regular commission*. For surely to the *pure* administration of the sacraments valid authority is necessary. *Ed.*

† Were there no new Elders necessary in Crete, for the purpose of ordaining whom Titus was left there by St. Paul? *Ed.*

in making the Apostle * ordain Elders in every country in which he made proselytes—those who were absolutely necessary to transact the affairs of the Church during his absence, and then leaving Titus there that he might re-ordain them. Nor does he advert to the distinction of *preaching* and *ruling* Elders; the latter of whom are always ordained by a single Presbyterian Minister when a congregation is to be organized. To what does the argument of "Cyprian" amount? Paul left Titus in Crete that he should ordain Elders, and therefore Paul ordained Titus, (so the "Layman" says) gave him authority over both Clergy and Laity, constituted him a *diocesan* Bishop. This reasoning will not convince judicious and candid men.

But it will be said, that the argument is this: Since Paul had ordained Elders in every city, if these had power to ordain others, there was no necessity to leave Titus there for that very purpose. It is answered, that the express words of Paul are, "that thou shouldest set in order the things that are wanting, and ordain Elders." Whether Paul had ordained Elders or not, there were some *things wanting* which Titus was to see performed according to directions given him by the Apostle. New congregations, probably, were to be organized; more officers were to be added to those already formed; and if these were only *ruling* Elders, they had no authority to ordain; or if a sufficient number there had authority, they were new in the office, and needed the special directions of the Apostle, by Titus, how they should proceed. There is proof that Titus was not fixed at Crete, and made "a supreme ruler of the Church." He was to execute a particular business, which, when executed, his commission as to this ceased.*

In giving the testimony of the primitive writers, it is hoped that "Cyprian" will not miss *Clemens*, *Romanus*, and *Polycarp*. Their writings are the earliest which have been preserved, and are allowed to be authentic. It will be desirable too, if, in quoting the words of *Jerome*, he can give some more obvious and rational interpretation of them, than the author of "A Companion for the Festivals," &c. has done.

When he enters upon the doctrine of *uninterrupted succession*, it will be expected that he define it with precision, and bring satisfactory proof of its existence.† He must trace the Bishops of Rome up to the Apostles, and the English Bishops up to the Church of

* But why should Titus be sent to Crete with a "commission" to ordain, if the Elders or Presbyters at Crete possessed the power of ordination! Whether Titus afterwards changed his residence is of no consequence. The removal of a Bishop from one district or diocese to another does not invalidate his Episcopal authority. *Ed.*

† The reader is requested to peruse the following extract from the Companion for the Festivals and Fasts, which it is humbly presumed both defines the doctrine of *uninterrupted succession* and "proves its existence."

"As a *divine commission* is required to qualify any one to exercise the *priestly* office, there must be a *succession* of persons authorised from Christ to send others to act *in his name*, or there can be no *authority in his Church*. For if that *succession* which conveys a *divine* commission for the ministry

Rome. Here will be an opportunity for him to show, if he can, that there never was any Presbyterian ordination before the days of Calvin.

A glance at the history of the reformation will be very necessary, in order to account for the difference of sentiment and conduct of many of the English Bishops then, from the sentiment and conduct of the Protestant Episcopal Church in the United States—why the former did not hold that Bishops were superior to Presbyters by *divine right*,* and why they admitted the validity of Presbyterian ordination, while the latter strenuously contend for the one, and totally reject the other.

UMPIRE.

be once broken, people must either go into the ministry of their own accord, or be sent by those who received no *power* to send them. And it is surely evident that those persons cannot be called *ministers of Christ*, be considered as *his* ambassadors, be authorised to proclaim the testimony of *his* salvation, or to administer *his* sacraments, who never received a commission from *him*. As, therefore, it has been proved that a divine commission to exercise the ministry was to be conveyed through the order of *Bishops*, it is necessary that the *Episcopal succession*, from the days of the Apostles, should be *uninterrupted*.

The divine Head of the Church has pledged himself to preserve the succession of his ministry 'to the end of the world.' There is not the slightest evidence for believing that the succession has in fact been interrupted: its interruption seems indeed morally impossible. For it has been the universal practice of the Church, from the time of the Apostles to the present day, to receive none for Bishops who were not ordained by other Bishops. The consecration of Bishops was always a public solemn act, of which there were many witnesses; and in disputed cases it would be easy to discover whether a person claiming to be Bishop had received a proper commission. The received doctrine in every age of the Church, that no ordination was valid but that of Bishops, has been a constant guard upon the Episcopal succession. It is in the highest degree absurd, therefore, to suppose that any person could ever have been permitted to succeed to the Episcopal office who was not duly commissioned.

Nor does it invalidate this succession, that the divine commission to exercise the ministry has been sometimes conveyed through corrupt and wicked men; since, in the language of our Church, in her twenty-sixth article: "Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet, forasmuch as they do not the same in *their own name*, but in *Christ's*, and do minister by *his commission and authority*, we may use their ministry, &c." *Companion for the Festivals, &c.* p. 32. *Ed.*

* This is all *mere assertion*. *Ed.*

For the Albany Centinel.

MISCELLANIES. No. XIX.

I HAD intended to have exposed the weakness of a few more of the arguments used by the author of "A Companion for the Festivals," &c. in favour of Episcopacy, to have examined the testimony of the Fathers, and to have produced the sentiments and conduct of the first Reformers; but copious extracts from a pamphlet which has fallen into my hands will supersede, in a great measure, the necessity of these things. I refer to that published in the year 1782, by Dr. White, now Bishop of the Episcopal Church in Pennsylvania. It is entitled, "The Case of the Episcopal Churches in the United States considered." It is judicious, well written, seasonable, and bears evident marks of the prudence, liberality, and moderation which distinguish its amiable author.*

The Bishop, after giving a representation of the condition of the Episcopal Churches in this country, in consequence of the revolution, declares it to be his opinion, "that their future continuance can be provided for only by voluntary associations for union and good government." He then offers "the outlines of a frame of Church government." The plan is in general to divide the continent into smaller and larger districts; each of the smaller to elect "a general vestry or convention, consisting of a convenient number (the Minister to be one) from the vestry or congregation of each church, or of every two or more churches, according to their respective ability of supporting a Minister;" that "they should elect a Clergyman their permanent president, who, in conjunction with other Clergymen to be also appointed by the body, may exercise such powers as are purely spiritual, particularly that of admitting to the ministry." He proposes that the larger districts should be three, and to "consist of a convenient number of members, sent from each of the smaller districts severally within their bounds, equally composed of Clergy and laity, and voted for by those orders promiscuously; the presiding Clergyman to be always one, and these bodies to meet once in every year." He proposes further, "a continental representative body, consisting of a convenient number from each of the larger districts, formed equally of

* It is very singular that the author of Miscellanies should shrink from the task of proving that the claims of Episcopacy are unfounded, and should appear willing to rest his cause on an Episcopal Divine, who, at a period of imminent danger to his Church, was anxious, until the Episcopal succession could be obtained, to adopt some plan of going on as well as possible without it. And even if this author could succeed in bringing a Bishop of the Church on his side, what would the victory avail him? Would it prove that the Episcopal Church does not maintain the divine institution of Episcopacy? An eminent Presbyterian Divine could be named, who was lately a *Principal* of one of the Colleges of Aberdeen, who favoured the Independent or Congregational form of Church government? Does his authority prove that the Church of Scotland does not maintain Presbyterian government? *Ed.*

Clergy and laity, and among the Clergy, formed equally of presiding Ministers and others; to meet statedly once in three years."

Such are the outlines of the plan which the Bishop recommends, and which he wished to see carried into immediate execution, without waiting for what is called the *succession*, and without depending upon any foreign Church whatever. It will be observed that he proposes ordination to be performed by a *permanent president*, elected by each of the smaller districts, *in conjunction with other Clergymen, to be also appointed by the body.* He afterwards explains the plan, and satisfactorily answers to every unprejudiced mind, all the objections which could be brought against it.

The Bishop, in speaking of their former connection with the Church of England, says, that "it subjected them to many inconveniences, such as sending to the distance of three thousand miles for ordination," &c. It is remarkable that he was subjected himself to this very inconvenience. He and Dr. Prevost went over to the Bishop of London to bring hither the succession.* The latter of these gentlemen, who supplied the former with some facts for his pamphlet, had never received any other baptism than what was administered to him by a Dutch *Presbyter.* The Bishop of London is known not to have refused him ordination on this account; nor to have refused to make Priests of several in this country, who never were otherwise baptised than by a Presbyterian Minister. How is it that the ordinance thus administered is valid in England, and invalid in the United States?† Both the gentlemen who were consecrated Bishops were convinced that there was no necessity for undertaking so long and dangerous a voyage; but that every purpose could be answered as well at home.‡ Bishop Seabury was more intent upon the *succession*, and early hunted it up somewhere in Scotland. Bishop White discovers a great deal of piety and good sense in the following paragraphs:

"The other part of the proposal," says he, "was an immediate execution of the plan, without waiting for the Episcopal succession.|| This is founded on the presumption that the worship of God, and the instruction and reformation of the people are the principal objects of ecclesiastical discipline; if so, to relinquish them from a scrupulous adherence to Episcopacy is sacrificing the substance to the ceremony.

"It will be said, we ought to continue as we are, with the hope

* It is very evident, from this circumstance, that Bishop White could not, as this author would make us believe, have thought the Episcopal succession unnecessary. *Ed.*

† See the note at the close of Miscellanies, No. 12. p. 24. *Ed.*

‡ This is paying a very high compliment to the consistency and the sincerity of these gentlemen. *Ed.*

|| The author of the Miscellanies here only exhibits *one* part of the proposal, and keeps back the *other*, which would have exhibited the author of the pamphlet as favourable to Episcopacy, and desirous of obtaining the succession. The reader will find this, and many other misrepresentations of this pamphlet in the numbers of the Miscellanies corrected in the letters which appear towards the conclusion of this controversy under the signature of "An Episcopalian." And observations concerning the pamphlet also appear in Detector, No. 2. *Ed.*

of obtaining it hereafter. But are the acknowledged ordinances of Christ's holy religion to be suspended for years, perhaps as long as the present generation shall continue, out of delicacy to a disputed point, and that relating only to externals? It is submitted, how far such ideas encourage the suspicion of want of attachment to any particular Church, except so far as it is subservient to some civil system. All the obligations of conformity to the divine ordinances, all the arguments which prove the connection between public worship and the morals of a people, combine to urge the adopting some speedy measures to provide for the public ministry in these Churches.

"It would be to the greatest degree surprising, if the Church of England, acknowledged by all Protestant Churches to lay a sufficient stress on the essential doctrines and duties of the Gospel, should be found so immoderately attached to a matter of external order, as must, in some cases, be ruinous to her communion. But, far from this, it will not be difficult to prove, that a temporary departure from Episcopacy in the present instance would be warranted by her doctrines, by her practice, and by the principles on which Episcopal government is asserted."

The reader will find nothing here of *divine right*, and *uninterrupted succession*. Episcopacy is called a *ceremony* when compared with the administration of divine ordinances—*a disputed point—a matter of external order*; and the Bishop proves, as will be seen in further extracts, that *a temporary departure from Episcopacy* is warrantable, and often necessary. What then are we to think of the assertions of the author of "A Companion for the Festivals," &c. who was born a little before the Bishop in Pennsylvania wrote his pamphlet? He boldly declares, that "it is necessary that the *Episcopal succession*, from the days of the Apostles, should be *uninterrupted*"—that "its interruption seems indeed morally impossible"—that "if *Presbyters*, or *Deacons*, or *Laymen*, should *assume* the power of ordination, the authority of the persons ordained by them would rest on *human institution*, and therefore in the Church, where a *divine commission* is necessary to the exercise of the Ministry, their acts would be nugatory and invalid"—that "the *continuance* of the commission, and, of course, the authority of the *Priesthood*, depends upon the continuance of the *mode* appointed to convey it"—yea, "that we can no more *lay aside Episcopacy*, and yet continue the *Christian Priesthood*, than we can alter the terms of salvation, and yet be in covenant with God." If this be true, then in vain did the Bishop propose ordination by *Presbyters*, in vain think of "a temporary departure from Episcopacy," and worse than in vain did he attempt to prove his proposition. We shall see in the next number what he has to say for himself.

[*Remarks, by the Editor, on the preceding Number.*]

The remarks quoted in the above number from the Companion for the Festivals and Fasts may be true *in general*, and yet admit of an exception in a case of necessity, in which alone Bishop White thought

"of a temporary departure from Episcopacy." Let any person, throwing aside all prejudice and pre-conceived opinions, peruse the reasoning on the constitution of the Church in the Companion for the Festivals and Fasts, and the author of that work will not fear the result. He can indeed claim no merit for this reasoning. It has been repeatedly urged by those great masters in theology, who imbibed their opinions concerning the Christian Priesthood not in the school of Geneva, but in the school of the apostolic and primitive Church. At the feet of these Masters in Israel even the author of Miscellanies need not be ashamed to sit and learn.

It is in the power of the Editor however, to bring forward reasoning on this subject, which will probably have more weight than any that could be adduced from writers who are viewed with those prejudices that are too often excited against Churchmen.

Let the author of Miscellanies, and those who are influenced by his statements, candidly peruse the following extracts from two Discourses published by Dr. LATHROP, of West-Springfield, Massachusetts, an eminent Congregational Divine. The Discourses are entitled, "Christ's Warning to the Churches to beware of false Prophets," &c. and appear to be designed to guard the people of his Churches from the inroads of sectarian preachers. In the execution of this design he uses many of the illustrations, and advocates many of those tenets, against which the author of Miscellanies directs his keenest satire and invective.

In opposing the claims of unauthorised preachers of the gospel, he brings forward *the case of Corah and his company*, which was quoted with reprobation from the Companion for the Festivals, &c. by the author of Miscellanies. The following are the words of Dr. LATHROP at page 112 of his pamplet.* "The Apostle Jude illustrates their character by comparing them to the ancient *Corahites. They have perished in the gainsaying of Corah.* The story alluded to is in the 16th chap. of Numbers. Corah and his companions took upon them to offer incense, and exercise the functions of the Priesthood. They murmured against the family of Aaron, which had been consecrated to this holy service. They said, 'Ye take too much upon you, seeing all the congregation are holy, and the Lord is among them: Wherefore lift ye up yourselves above the congregation?' They called 'the standing order' of Ministers a tyranny, a usurpation of rights common to all the Lord's people. They pretended that every man who pleased might officiate in the Priesthood. Moses says, 'God hath brought you near to him, to do the service of the tabernacle, and do you seek the Priesthood also? Ye take too much upon you, ye sons of Levi.' How their presumption issued, you well remember. Now the Apostle says, these false teachers, who crept into the Church unawares, were guilty of the gainsaying of Corah. They had assumed the sacred office like him, *uncalled* and *unauthorised;* were guilty of his presumption, and exposed to his condemnation."

Dr. Lathrop founds all his reasonings on the principle which the

* The Discourses of Dr. Lathrop here quoted, were printed at Northampton.

author of Miscellanies ridicules and disclaims, of *regular uninterrupted succession.* Dr. Lathrop indeed maintains that this succession is in the order of *Elders.* But all the objections which the author of Miscellanies urges against the doctrine of *succession* in the superior order of *Bishops*, will apply with much greater force to the doctrine of *succession* in the inferior and much more numerous order of Elders. And the arguments of Dr. Lathrop on the subject may therefore with propriety be urged against him.

Let the following extract from Dr. LATHROP'S *appendix* to his Discourses, p. 159, be attentively perused.

"But an objection will perhaps meet us from *supposed necessity*, or *historical fact.*

"Many centuries," it will be said, "have elapsed, since Christ commissioned his Apostles, and since they ordained their successors: and how can we know, that the succession has been continued without interruption? And if there has been an interruption, then there was a time when ordination was taken up anew by private Christians. What then are all present ordinations, traced to their origin, but lay-ordinations?"

"This objection may deserve an answer.

"The great question here must be, What is the institution of Christ and the apostolic usage? By *these* we must be governed, and these must not be set aside by *imaginary necessity*, or *supposititious facts.*

"The gospel history confirms the position which we have laid down. A ministry in the Church is undeniably instituted by Christ—introduction to the ministry in the apostolic age was by prayer and the imposition of the hands of *Elders*—this usage was invariably, and without a single deviation, continued as long as the sacred history affords any light—the directions concerning ordinations are given to *Bishops* or *Elders*, and to them *only—no provision is made for cases of necessity*, or for the *renewal of the ministry, if it should happen to cease.* We have an express promise from Christ, that he will support his Church, and be with his Ministers *always* even to the *end of the world.* When we compare this promise with the institution of the ministry, and the mode of introduction which immediately followed, we think it can import no less, than that a regular ministry should never cease in the Church, nor any *necessity occur for departing from the instituted manner of introduction.* We have the *institution*, the *promise* and the *apostolic practice* in our favour; and what more do we need? The promise, so emphatically expressed, and so clearly interpreted by subsequent usage, must, we think, be understood as we have stated it.

"It is then by no means necessary, that by historical deduction, we should prove an *uninterrupted succession;* we have *a right to presume it*, until *evidence appears to the contrary.* If any say the succession has failed, the *burthen of proof must lie wholly on them.* Let them, from incontestible history, show us the time, place, and manner in which it terminated—who were the last Ministers in the line from the Apostles—who the first in the new line—who the Laymen that ordained them—and where was the scene of the transaction. Until we have this information, we rely on the promise of Christ, in the sense in which we understand it."

It is to be presumed, the Miscellaneous author, on reading the above, will exclaim, "No Episcopalian could reason more to the purpose." Dr. Lathrop, in the above passage, rests the *succession*, as the Episcopalians do, on the *institution* of *Christ*, and *apostolic usage*—on the *promise of Christ* to his Apostles, to be with them *always even to the end of the world*. He even seems more unwilling than many Episcopalians are, to admit *cases of necessity* as an excuse for a departure from the succession. He denies that it is incumbent on those who possess the succession, to prove that it has been *uninterrupted*. The burthen of proof, he justly says, lies on those who deny the succession.

Dr. Lathrop also answers an objection often urged against the succession by the opponents of Episcopacy.

"But it will be asked, 'What if a number of Christians should be cast on a desolate coast or island, or should emigrate to a country secluded from intercourse with the Christian world, and should have among them no ordained Minister?' May they not ordain Ministers for themselves? May not Ministers thus ordained venture to officiate?

"But tell me first, where is this solitary island or coast—this secluded country of Christians? Did you ever read of a colony of pious Christians emigrating to a new country, who forgot to take Ministers with them; or whom no Ministers would accompany or follow? If no such case has ever happened, or is ever likely to happen, it is not strange, that the Head of the Church has made no provision for it; nor is it necessary that we should undertake to remedy his omission." P. 161.

Dr. Lathrop goes on to refute the stale objection that the succession is broken because it passed through the corrupt Church of Rome. It is unnecessary, however, any further to quote his observations. They all tend to prove that an *internal* call to the ministry is not valid without a *regular external* commission from the Head of the Church.

Let it be remembered that Dr. Lathrop is not a *High Church Divine;* not surely one of those "fanatics" against whom the author of Miscellanies so often lifts his indignant arm; but *a Congregational or Presbyterian Minister;* standing high, in the State in which he resides, for talents, learning, and piety.

The reasonings of Dr. Lathrop are introduced, principally, to prove that Presbyterian Ministers can in no other way defend themselves from the encroachments of self-constituted teachers, than by the doctrine of the necessity of an *external commission, derived by regular* UNINTERRUPTED SUCCESSION *from the divine Head of the Church, to the exercise of a valid ministry.* And yet when they have recourse to this principle, they are confronted by the resistless testimony of scripture and ecclesiastical history, that this succession which commenced in the Apostles was continued in an order of Ministers *superior* to Elders, or Presbyters.

The DOCTRINE OF SUCCESSION must be the rallying point of all the advocates of a regular ministry. It is their sole defence against that levelling spirit, which, with the arm of a giant, would prostrate the Christian Priesthood. Ed.

For the Albany Centinel.

THE LAYMAN. No. VII.

IN pursuing the Miscellaneous writer, I have considered the arguments by which the advocates of parity defend their system, and the objections which they urge against the Episcopal Church. The ground on which Presbyterial ordination rests has been surveyed in all its parts. For, although the writer in question cannot be considered as arranging, in the most compact manner, the arguments generally relied upon in support of his system, or as presenting them in the way best calculated to make an impression upon the mind; yet, to do him justice, he has touched, in the course of his numbers, on the different modes of reasoning, and declarations of scripture upon which the most learned advocates of parity have been in the habit of placing their cause.

He threatens us, too, with convincing evidence from the history of the Church. This, however, can be nothing more than a threat. That man must indeed be bold who, after having diligently examined ecclesiastical annals, will venture to tell us that they yield even a semblance of support to the system of government which Calvin, against his own better judgment, introduced into the Church. No; if there be an historical fact more clearly attested than any other, it is that of the existence of distinct orders in the Christian Ministry, without a single exception, in any part of the world, from the Apostolic age, until the establishment of the system of parity, at Geneva, in the sixteenth century. And at that period the great founder of the principle justified himself upon the plea of necessity alone. It never entered into his head to set up Presbyterial government as "*the only one prescribed in the word of God.*" He considered it as a system that nothing but the urgency of circumstances could render admissible, denouncing, with characteristic violence, all those who, having the Episcopal hierarchy in their power, should refuse to yield to it the most scrupulous obedience.

Such, also, was the language of many other illustrious reformers; and it was in the same way that the Hugenots of France, and the reformed Churches in Holland, and other parts of the world, defended their conduct. I have mentioned this before; but it deserves to be repeated, and repeated; for it is of a nature to carry conviction to every ingenuous mind, and ought to cover with confusion those bold critics who venture to tell us that Presbyterial government is the true one prescribed in the sacred volume. No; it is a modern invention. There is no trace of it, either in scripture or antiquity; and the first individual who undertook to broach the system was branded as a madman by the writers of the age. This individual was Aerius, of the fourth century, a man of unprincipled ambition. Disappointed in his project of becoming a Bishop, he laboured to excite commotion in the Church, advancing the novel principle of parity among the Ministers of the word, which drew upon him the severest reprehension from the great and pious men who flourished at that period. If Presbyterial government be of divine institution, can it be possible that all trace of it would have

been so far lost, within two hundred years of the Apostolic age, as to subject one who pleaded in favour of it to the universal charge of insanity? When it is recollected too, that the different Churches had their records, and could trace up their officers, in regular succession, to the Apostles themselves? No; it is impossible. A wilder idea never took possession of the human imagination. But I forbear to enter upon this part of the subject at present, reserving what I may have to say on it for a future address.

It may be well, before proceeding to state the evidence on which Episcopacy rests; to take a rapid review of the numbers of the Miscellaneous writer, presenting, in as short a space as possible, the whole strength of the Presbyterian cause, that the public may be enabled to perceive, at once, what degree of support it may be justly considered as deriving, from the plain declarations, or from the fair construction of scripture.

Upon what, then, does this gentleman ground the defence of his system? He grounds it on the address of our Saviour to his Apostles, recorded in the twentieth chapter of Matthew. He grounds it on the promiscuous use of names. He grounds it on the manner of ordination of Paul, Barnabas, and Timothy.

Let us see how far these things support his position.

And it is proper, here, to remark, that the burthen of proof lies entirely on the advocates of parity. Calvin found the whole Christian world in possession of the Episcopal form of government. The most learned supporters of the opposite doctrine scruple not to admit that Bishops existed, universally, in the Church, as distinct from, and superior to Presbyters, within forty or fifty years after the last of the Apostles. Such is the concession of *Blondel*, of *Salmasius*, of *Bochartus*, of *Baxter*, of *Doddridge*. Some of them, indeed, carry it up to a much earlier period; Salmasius going so far as to admit that Episcopacy prevailed shortly after the martyrdom of Paul and Peter, and long before the death of St. John.

It is surely incumbent on those who advocate a form of government admitted to be thus *new*, and thus opposed to the *early*, *universal*, and *uninterrupted* practice of the Church, to give us the most convincing and unequivocal proof of the divinity of their system. More especially when it is recollected that they can produce no record of a change; but are obliged to *imagine* one, in opposition to the uniform testimony of the primitive Fathers of the Church. The age in which they suppose a change to have taken place was a learned age, abounding in authors of the first eminence. The most minute events are recorded, and yet not a word is said of the revolution, which some men talk of, so fundamental in its nature, and so interesting in its consequences. The change, too, which they imagine, must have been both *instantaneous* and *universal*; and this at a time when there were no Christian princes to promote it; when no general council had met, or could meet to establish it; and when the fury of persecution cut off all intercourse between distant Churches; leaving their Clergy, also, something else to attend to than projects of usurpation. Such are the strange and almost incredible absurdities into which men will run, rather than give up a system to which they have become wedded by education and by habit.

I say, then, the burthen of proof lies upon our opponents. Let them show that Presbyterial government is the true and only one which Christ hath prescribed in his word. It is not sufficient to cite passages, or to state facts, from scripture, which simply favour their idea. Where probability is opposed to probability, the practice of the Church universal, for so long a period of time, ought in all reason to decide. Should it even be admitted, contrary to every sound rule of construction, that the scriptures determine, neither in favour of Episcopacy nor parity, the Presbyterian cause must inevitably perish; for, under this idea, that firm and *universal* possession of the ground which Churchmen maintained, from the time of St. John to the sixteenth century, must be admitted to decide the dispute. I trust, however, I shall be able to show that the evidence of Episcopacy, from scripture, is irresistible; and that there are not circumstances strong enough to furnish even a remote probability in favour of that doctrine of parity, flattering, indeed, to the pride of man, on which a small portion of modern Christians insist with so much pertinacity.

The Miscellaneous writer, following the example of those who have laboured, before him, in the same cause, produces the address of our Saviour to his Apostles, called forth by the application in favour of James and John, that they should sit, the one on the right hand, the other on the left, in his kingdom. This address has been relied upon, as excluding the idea of subordination among the governors of the Church. Surely the advocates of parity, in thus acting, have been very much off their guard, or have been driven to extremities for argument. I trust I have completely shown that the application, in favour of James and John, related to temporal eminence, and that our Saviour, in his address, only inculcated upon his disciples the principle of Christian condescension and humility. "*Whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister.*" The plain design of all which is to recommend to superiors a mild and condescending deportment, and to preserve themselves humble amid the exercise of authority. Take the interpretation for which our opponents contend, and Jesus Christ himself is effectually deprived of all spiritual power. Nay, this interpretation not only destroys subordination as between *Clergy* and *Clergy*; but, also, as between *Clergy* and *Laity*. It annihilates the whole order of the Priesthood, as consisting of "*Lords in God's heritage*," to whom free men ought to be too proud to submit. A mode of reasoning that might have been expected from the illuminated philosophists of the age; but, surely, could not have been looked for from a venerable Divine. I forbear to say any thing more on the point, as it was fully considered in the last address, and my design now is, simply to take a brief review of all that the Miscellaneous writer has advanced.

In the second place, reliance is put upon the promiscuous use of names. This sort of argument has, I trust, been sufficiently exposed. Men may quarrel for ever about *terms*. The true inquiry is not concerning *words*, but *things*. *Episkopos*, *Presbuteros*, *Diakonos*, are all appellative. Each of them is capable of being applied, and is actually applied to all the orders of the Priest-

hood. *Diakonos* is applied to *Christ*, to the *Apostles*, to the seven *Deacons* of Jerusalem. And very properly, for they were all Ministers. The same observation may be made of *Episkopos*. It is applied to our *Saviour*, to his *Apostles*, to the *Elders* of *Ephesus*. They were all *overseers*. *Presbuteros* is a name indiscriminately given to the Apostles, and those whom they governed. Very justly too; for *Presbuteros* signifies a ruler, and there may be rulers of an inferior as well as of a superior order. To say that *Episkopos* and *Presbuteros* are sometimes used, the one for the other, is nothing to the purpose. The point is to prove that each of them is used in an *invariable* sense; *Episkopos* always denoting, in one part of scripture, precisely the same office that it denotes in every other part of scripture, and *Presbuteros* always implying, in one passage, the very same powers which it implies in every other passage. And when it can be proved that *Episkopos*, as applied to *Christ*, as applied to his *Apostles*, as applied to the *Elders* of *Ephesus*, denotes precisely and exactly the same officer, I will give up this controversy. The question is, as to the orders of Ministers that were established in the Church, and this question is to be determined, not by the *names* used, but by the *powers* exercised.

In the third place, as to the manner of ordination of Paul, Barnabas, and Timothy. This has been pretty fully considered. Paul and Barnabas were not ordained at all by the prophets and teachers of Antioch. It was a mere benediction which they received upon departing, according to the direction of the Holy Spirit, on a temporary mission. That mission they are represented, in the succeeding chapter of the Acts, as having fulfilled, and as returning to Antioch, "*from whence they had been recommended to the grace of God for the work*," to give an account of such fulfilment. This completely proves that it was not to the *apostolic office* they were set apart, and that the laying on of hands was merely a solemn invocation of the Divine blessing on their labours. Such is the idea even of Dr. Doddridge, a very conspicuous dissenter from the Church of England.

The ordination of Timothy was certainly Episcopal. At all events, there is no proof that it was after the Presbyterial mode. The two passages in the Epistles of Paul are to be taken together. Most commentators consider the text, in the second Epistle, as referring to ordination, as well as to the supernatural gifts of the Spirit. Of the six writers whom I have consulted, four are decidedly of this opinion. If the two passages are taken together, the natural construction is that Timothy was ordained by the laying on of the hands of Paul, with the laying on of the hands of Presbyters; the former conveying power, the latter expressing concurrence in the selection of character. But let us lay aside the passage in the second Epistle. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." Take this text alone. Does it give any support to the system of parity? I am persuaded that it does not. Some commentators, among whom are Jerome and Calvin, consider *Presbuteriou*, the Greek term which is here rendered Presbytery, as referring to the gift bestowed on Timothy, not to the manner of his ordination. "Neglect not the gift of Presbytery, that is, the office of Priesthood,

which was given thee by prophecy, with the laying on of hands." This interpretation of Calvin destroys all support which the passage has been supposed, by some gentlemen, to yield to Presbyterial ordination. But let us pass by this construction, and give the advocates of parity an opportunity of viewing the passage in every point of light in which it can possibly be considered.

The only circumstance that enables them to make the passage give even a colour of support to their mode of ordination, is the use of the term *Presbuteriou:* and here they have recourse to the old mode of arguing from names, a mode of arguing which is, literally, good for nothing. *Presbuteros*, as we have already observed, is an appellative term, and is applied to the Apostles as well as to the inferior Clergy. And, in respect to the particular word here used, *Presbuteriou*, it is more applicable to the Apostles than to any subordinate order. It occurs in Luke, twenty-second chapter, sixty-sixth verse; and in the Acts, twenty-second chapter, fifth verse; denoting the Jewish Sanhedrim, or Great Council. In the Latin translation it is rendered *senatus*, which exactly answers to the Greek term. Upon what possible principle, then, can it be considered as particularly applicable to such an association, as an assembly of modern Presbyters? Surely, if we are to judge from the tribunal to which it is annexed, in the passages that have been cited, there is the strongest reason for supposing that it denotes, in the text under consideration, the Apostles themselves. The conclusion from the words, even, is directly against the doctrine of parity; and the gentleman can get over this only by dwelling on the modern use of the term Presbytery, keeping out of the view of his people, as much as possible, the important circumstance that the Greek term is applied to the *Great Council* at Jerusalem, and is rendered into Latin by a word which designates the *chief officers* of the Roman Commonwealth. But the true meaning of the Greek word *Presbuteriou*, is put out of all doubt by referring to ecclesiastical history, which informs us that the practice of Presbyters, uniting with Bishops in the imposition of hands, has never prevailed in the Greek Church, and was not introduced into the Western, until the latter part of the fourth century. In the fourth council of Carthage it was decreed, that "*in the ordination of Presbyters, all the Presbyters present should lay on their hands, near the Bishop's hand;*" the design being to give to the ordination of Presbyters all possible solemnity, and to increase the security against an improper selection of characters for the sacred office. The validity of orders, however, was not considered to depend on the Presbyters imposing their hands. And by the very same council it was provided that the Bishops alone should impose hands in the ordination of Deacons. All this proves, completely, that the primitive Church, universally, considered the term *Presbuteriou*, in the first Epistle to Timothy, as referring to the Apostles, or members of their order.

Our author says that Paul, and those who acted with him, in the ordination of Timothy, laid on their hands, as Presbyters, in the modern sense of the word. And why so? Because, to be sure, the term *Presbuteriou* is used. The gentleman had better tell us at once, that they laid on their hands as members of the Jewish San-

hedrim, or as Roman Senators; for, thus is the Greek term applied. It is a noble way of reasoning this, for there is nothing on earth that you may not prove by it.

It is rendered certain, then, as far as moral evidence can render any thing certain, that the ordination of Timothy was completely Episcopal. Let it now be observed, that none of the other cases of ordination, recorded in the scriptures, can be made, even by ingenious construction, so much as to look towards the Presbyterial mode. The Apostles alone ordained the seven Deacons of Jerusalem. Paul alone ordained Titus. Paul and Barnabas alone ordained Elders in the different cities which they visited. *Ignatius*, as *Chrysostom* tells us, was ordained by the Apostle Peter; and *Ireneus* informs us that *Linus* was constituted the first Bishop of Rome by St. Peter and St. Paul. But why need I cite particular examples?

Not a single case can be produced from ecclesiastical history, of Presbyters being united with Bishops in imposition of hands, or of their having any sort of concern with the business of ordination, until the time of the fourth council of Carthage.

Again. In whom do the scriptures represent the general power of ordination as vested? In single persons. Timothy possessed it at Ephesus; Titus in Crete. Not a word is said of an union of Presbyters with them in the business.

I have now gone through the reasoning of the Miscellaneous writer. I trust I have shown it to be entirely insufficient to establish the doctrine for which he contends. How striking the resemblance as to mode of proof, between the advocates of papal supremacy and of Presbyterian parity! The champions of the Romish Church build the superiority of the Pope upon one or two texts, in opposition to the general evidence of scripture, and to the uniform testimony of ecclesiastical history. So act the advocates of the Presbyterian cause. The address, in favour of Zebedee's children, with the ordination of Timothy, and the pretended ordination of Barnabas and Paul, connected with the promiscuous use of names, form the basis on which rests the system of parity. Surely it is too weak a basis to support any system, much less one that ecclesiastical history tells us never existed till the days of Calvin, and which the Scripture, in the account of every Church that it particularly notices, most completely disowns.

A Layman of the Episcopal Church.

For the Albany Centinel.

DETECTOR. No. II.

CLEMENS, and his friend, who, from the decisive ground which he takes against Episcopacy, exhibits very curious pretensions to the character of an "Umpire" in this controversy, charge "Cyprian" with dealing only in unsupported assertions. The most superficial readers of his numbers will perceive that he enters into a minute and laborious investigation of the subject of Church government, and supports, by cogent argument, whatsoever he advances;

while the "Miscellaneous author," "Clemens," and his friend Mr. "Umpire,"* seldom make even an attempt at argument, but endeavour, to awaken the prejudices and blind the understandings of their readers, by low invective and ridicule, or by bold assertion. To *detect* their numerous errors and misrepresentations, though an easy, is not a pleasant business. The drudgery, however, must be submitted to.

These gentlemen boldly assert, in their usual manner, without an attempt at proof, that the Church of England, at the time of the Reformation, did not consider Episcopacy as a divine institution.

I aver that the Church of England, at the time of the Reformation, was Episcopal both in *fact* and in *theory*.

That she was Episcopal in *fact* cannot be doubted. Her *Bishops* reformed from the errors of the Church of Rome, and thus preserved to her the divine succession of the Priesthood. The Miscellaneous author and his friends may laugh at the doctrines of *divine right* and *uninterrupted succession*. In doing this they laugh at their *bible:* for we are there told, that "no man taketh this honour" (the office of the Priesthood) "to himself but he that is called of God, as was Aaron." Aaron held his Priesthood by *divine right*. So, says the Apostle, must every Christian Priest. And as no person is now immediately commissioned from Heaven, how can a *divine right* to the Priesthood be obtained, but from an order of men *authorised* in *succession* to transmit this power from the great Head of the Church?

The Church of England was Episcopal at the Reformation from *choice*. Calvin, Beza, and the other foreign Reformers congratulated her on possessing a primitive Episcopacy. The proofs of this may be found in Dr. Durel's view of the Churches beyond the seas. The *anathema* which Calvin denounced against all who should not reverence and submit to a primitive Episcopacy, such as the Church of England possessed, is well known, and was cited by the Layman in his first address. Beza says, "if there be any, which you shall hardly persuade me to believe, who reject the whole order of Episcopacy, God forbid that any man in his wits should assent to the madness of such men." He calls the Episcopacy of England, "a singular blessing," and prays that "she may ever enjoy it."

With what face then can the Miscellaneous author assert, that the Church of England was Episcopal at the Reformation through "prejudice, through interest, and a secret love to the Romish Church?" Was he aware that he was casting a base calumny on the venerable Reformers of the English Church? Was he aware that he was grossly misleading the opinions of his readers?

The Church of England then was Episcopal in *fact*. This is of primary importance, since it proves that she preserved the divinely instituted mode of perpetuating the Priesthood. In the confusion indeed attending the reformation and organization of the Church, there were some few instances of persons, holding for a short time livings, who were not Episcopally ordained. But this irregularity

* At the time of writing this, it was not known that "Clemens" and "Umpire," as well as the "Inquirer," were written by the author of Miscellanies. *Ed.*

was soon corrected by public authority; and the very correction proves the solicitude of the English Church to preserve Episcopacy.

The Church of England at the period of the Reformation was Episcopal also in *theory*, in her *public doctrines* and *formularies*.

For some time previous to the Reformation, the inordinate advocates of Papal power sought, as much as possible, to destroy Episcopal authority. What congeniality between them and certain persons in modern times! With this view they endeavoured, as much as possible, to degrade the order of Bishops to a level with Presbyters. In this attempt, the Papal advocates were steadfastly resisted, particularly by the Bishops of the Spanish and Gallican Churches.

This Popish error, however, on the subject of Episcopal authority, appears, at the outset of the Reformation, to have tainted the minds of some of the Reformers; who, though Episcopalians in fact, maintaining steadfastly the Episcopal Priesthood, were yet disposed to sink as far as they could the Episcopal claims. Let it be remembered, however, that they maintained these erroneous opinions before they had completely renounced the errors of Popery, while indeed they held many of its most obnoxious doctrines. The Miscellaneous author and his friends are welcome to their testimony at this period, as it will only prove what is on all hands conceded, that one of the errors of Popery was to lessen, as much as possible, the spiritual authority of Bishops, that the Pope might be exalted on their ruins. On a further inquiry, however, into primitive antiquity, Cranmer and his associates renounced whatever erroneous sentiments they may have been disposed to entertain on the subject of Episcopacy, and set forth and vindicated its just pretensions.

"The *institution* and *erudition* of a Christian man," two books drawn up by Cranmer, and others, assert that *Bishops are authorised by our Saviour to continue the succession, and to perpetuate the hierarchy*; and that the *gift of orders is conferred by consecration and imposition of the Bishop's hands*. In a Catechism that Cranmer published afterwards, he fully owns, according to Bishop Burnet, "the *divine* institution of *Bishops* and *Priests*." And his well known sermon on "the *power* of the Keys" is considered as containing high Church notions.

But what puts the Episcopacy of the Church of England and of the Reformers beyond all doubt, is the preface to the book of consecrating and ordering Bishops, Priests, and Deacons, which was drawn up by Cranmer and the other Reformers, and still remains part of the faith of the Church of England, and of the Protestant Episcopal Churches in America. This preface begins thus: "It is evident unto all men diligently reading *holy scripture* and ancient authors, that from the Apostles' time there have been three orders of Ministers in Christ's Church, Bishops, Priests and Deacons." Here the Episcopal hierarchy is made to rest not only on "*ancient authors*," on the testimony of the Fathers, but on "*holy scripture*." And the preface goes on to state, that no man is to be considered as a *lawful* Minister who is not ordained according to that book, in which the power of ordaining is vested in Bishops, or "hath had Episcopal consecration and ordination. If now the Miscella-

neous author should insist that some Divines of the Church of England do not maintain that "the holy scriptures," as well as "ancient authors," establish the Episcopal hierarchy, it will only follow, that these Divines have departed from the faith of their Church. He is welcome to their testimonies. But let me remind him, in his own language, "*No General would think himself safe in an army of deserters.*" They will not add much to his strength in the day of battle. Let me remind the Miscellaneous author, that if he considers the private sentiments of Divines as determining the public faith of a Church, the Church of Scotland, notwithstanding the high Calvinism of her Confession of Faith, is not Calvinistic; since it is a notorious fact, that many of her most distinguished Divines renounce the principal tenet of Calvinism.

But the most singular attempt of the Miscellaneous author is his attempt to injure the Episcopal cause by the testimony of a distinguished Bishop. It is singular indeed, that Bishop White, who took unwearied pains to procure the Episcopal succession, who joined in repeated applications to the English Bishops for this purpose, and at length went himself to England to bring the Episcopacy to this country, should yet be represented as its enemy, as denying entirely the necessity of Episcopal ordination, and as disposed to form his Church upon the Presbyterian model. I think Bishop White will not consider this very inconsistent representation which the Miscellaneous author gives of him, as counterbalanced by the very handsome compliments which are bestowed upon him. It happens that I am in possession of the pamphlet to which the Miscellaneous author alludes, and I think it will be in my power to place in a proper light the conduct of Bishop White in this business.

At the close of the Revolution, the situation of the Episcopal Church was imminently critical. Deprived of some of her best Clergy, depressed, and in some places obnoxious, serious were the apprehensions concerning her which agitated the bosoms of her friends. Jarring opinions also were to be reconciled. While some of her members were the zealous friends of Episcopacy, others of them were more lax in their opinions on this subject. The distressing situation of the Church was increased by the doubt whether it would be in her power, for some considerable time at least, to obtain the *Episcopal succession.* Two objects, therefore, appeared of consequence: To reconcile the dissonant opinions of her members on the subject of Episcopacy, and to preserve the Church until the Episcopal succession could be obtained. These difficult and important objects, Bishop (then only Dr.) White, animated both by the warmest affection for his Church, and by that spirit of conciliation which has always distinguished him, attempted in his pamphlet to accomplish. To sooth the jealousy of some persons concerning the Episcopacy, he sometimes represents it as a *ceremony*, as a *disputed point*, as a *matter of external order.* All which is true. For the conferring of orders is a *ceremony;* Episcopacy unfortunately has, since the time of Calvin, been *disputed;* as Episcopacy relates to government and discipline, it is a *matter of external order.* To satisfy persons of a different description, he speaks of a departure from Episcopacy, which he expressly main-

tains is an *apostolic* institution, to be justifiable only in cases of *necessity*; and therefore he proposes to obtain the Episcopal succession as speedily as possible; and he suggests a plan of Church government, to be observed till the regular Episcopal authority could be obtained. That he proposed a *temporary departure* from Episcopacy only on the ground of *necessity*, is evident from various passages of his pamphlet, and particularly from page 30, where, speaking of the opinion of Archbishop Usher, he says, "What part of the Christian world could the learned primate have named of which it could have been so properly said as may be of ours," that "ordination of Bishops cannot be had?"

The case of *necessity* is certainly a very difficult and deligate one. But it by no means follows, that they who admit the plea of necessity for a departure from Episcopacy are disposed to lower its high claims. Hooker, who admits this plea, and allows that matters of government or discipline are changeable, nevertheless holds this strong language concerning Bishops, from which it evidently appears that he considered them to be of divine authority. "And shall we think that James was made Bishop of Jerusalem, Evodius Bishop of the Church of Antioch, the Angels in the Churches of Asia Bishops, that Bishops every where were appointed to take away factions, contentions, and schisms, without some like *direction* and *instigation of the Holy Ghost?* Wherefore let us not fear to be herein bold and peremptory, that if any thing in the Churches' government, surely the first institution of *Bishops* was from *Heaven*, was even *of God: the Holy Ghost was the author of it.*"*

But of what use will the plea of necessity be to the Miscellaneous author and his friends? Do they mean to justify by this plea their departure from Episcopacy? Do they mean to plead that it is not in their power to obtain Bishops? Let them come forward with this plea, and we shall know what answer to make to them. The author of "The Companion for the Altar," and "for the Festivals and Fasts," whom the Miscellaneous writer holds up as so intolerant and arrogant, expressly admits *unavoidable* causes as an excuse for a departure from Episcopacy.

* Hooker's Eccle. Pol. Book vii. Sec. 5.

When Hooker says that *Church* government is *changeable*, he does not use the term in its most *extensive* sense, as including the *officers* of the Church, the *orders of the ministry*; but in a more *confined* sense, as relating only to *matters of discipline*, to *rites* and *ceremonies*. The Puritans maintained that these were unchangeable, on the ground, that they ought to be founded on scripture only. In opposition to their opinion, Hooker and others maintained, that in respect to discipline, rites, and ceremonies, there was no certain form of Church government established in scripture; and that the Church had a right to prescribe rites and ceremonies, and to alter her discipline. But that he did not mean that Church government is changeable in respect to the *orders of the Ministry*, is evident from the above quotations, and from the whole strain of his work, which is relied on as the bulwark of Episcopacy. The same observations will apply to many other Divines of the Church of England. And the not attending to the different senses, in which, on different occasions, they use the term Church government, has given rise to frequent misrepresentation of their sentiments. *Ed.*

The "Irenicum" of the famous Bishop Stillingfleet, is a favourite book with the advocates of parity. But let them remember that he wrote this book at a very early period of his life; and that he afterwards not only "*retracted*," but "*refuted*" the objectionable passages. His sermon, preached when Dean of St. Paul's, at a public ordination, from the charge of St. Paul to Timothy, "Lay hands suddenly on no man," contains as able a defence of Episcopacy as its advocates need desire. The Miscellaneous author will, I think, be satisfied with one or two quotations from it. "I cannot find (says the learned Stillingfleet) any argument of force in the New Testament to prove that ever the Christian Churches were under the sole government of *Presbyters*." Speaking of the seven Churches of Asia, he says, "The *Bishops* succeeded the *Apostles* in the government over those Churches." And again—"There is as great reason to believe the *apostolical succession* to be of *divine institution* as the *canon of scripture*, or the *observation of the Lord's Day*."

The Miscellaneous author omits no opportunity of sneering at the advocates of Episcopacy as the friends of arbitrary power in the Church—it always delights him to speak of *Bishops* as "Lords in God's heritage." Let me recommend to him the following remark in this much admired tract of Bishop White, p. 18. "Had Rome been governed by a *Presbytery* instead of a *Bishop*; and had that Presbytery been invested with the independent riches and dominion of the Papal See; it is easy to conceive, of their acquiring as much power over the Christian world as was ever known in Gregory or Paul."—What! a *Presbytery*, a meek, unassuming Presbytery may be even worse than *Bishops*; they may even vie in ambition and tyranny with the Pope himself. What does the Miscellaneous writer think of this remark of Bishop White? He will no doubt admit it to be highly "judicious and seasonable." Let me also recommend to him another remark of this distinguished Bishop, in a sermon preached at the last General Convention of the Episcopal Church. "It seemed good to the Apostles to appoint some of these with a *supereminent* commission, of which there were instances in Timothy and Titus; and the persons so appointed have *handed down their commission through the different ages of the Church*. This is the *originally constituted order*."

In the obnoxious sentiments selected by the Miscellaneous writer from the works of the author of "The Companion for the Altar," &c. there was no personal invective, no bitter sarcasm, no low ridicule. The opinions expressed were in the language of the primitive Fathers, and of some of the most eminent Divines of the English Church. The application of his *general* principles that author never presumed to make to *particular individuals*. The *sincere inquirers after truth*, he placed within the embrace of the merciful Judge of the Universe, of that gracious Parent who "knoweth whereof we are made, and remembereth that we are but dust." I have carefully perused the obnoxious volumes, and such I declare to be their general spirit. What has been the course pursued by the Miscellaneous author? With every number his propensity to personal invective and bitter sarcasm appears to have increased. In one of his last numbers [No. XVIII.] he compares some worthy

Episcopal Clergymen to "deserters" and traitors, like Arnold; to "run-away servants;" to "thieves and robbers." May we not hope that he has arrived at the climax of scurrility, that his flight through the regions of invective and ridicule cannot be much farther extended? Would it not be well for him to pause and seriously to ask himself, whether his mode of controversy be worthy of the sincere inquirer after truth; be worthy of the public teacher of a religion which forbids all rash invective? Above all, whether it will stand the test of that tribunal at which we must render "an account of every idle word?"

DETECTOR.

For the Albany Centinel.

THE LAYMAN. No. VIII.

IT may be proper, now, to take some notice of that intimate connection which is admitted to exist between the Old and the New Testament.

On this point, however, it cannot be necessary to dilate. The Miscellaneous writer will admit all that I wish, under this head, to be admitted. He will, at once, acknowledge that the Mosaic dispensation was typical of the Christian, the Gospel being the law in substance, and the law being the Gospel in figure. The law, says the Apostle, was "*our school-master, to bring us unto Christ.*" Gal. iii. 24. And the Priests who offer gifts, according to the law, are represented by the same inspired writer, as being "*the example and shadow of heavenly things.*" Heb. viii. 5, 4. In fact, it is impossible to look at any part of the Mosaic system without perceiving, clearly, that it pointed to something beyond itself. The rock smitten in the desert was Christ; and so, also, the serpent elevated on a cross, by looking at which the perishing Israelites were rescued from death. The manna that descended from Heaven to sustain the followers of Moses, was typical of that bread of life on which all the humble disciples of Jesus habitually feed. What was the Paschal Lamb but a most interesting emblem of the Lamb slain from the foundation of the world! The sacrifices of the law, at what did they point, but the sacrifice of the Son of God! But on this subject I must not enlarge; for, to trace the parallels between the law and the gospel would require a volume. They furnish a most interesting, and most conclusive evidence of the truth of the Christian dispensation. Our Saviour was equally *predicted* by the prophets, and *prefigured* by the law. He came not to *destroy* the law and the prophets, but to *fulfil.*

Let us attend a little, however, to the comparison between the Jewish and Christian Church, in relation to the officers by whom they were respectively governed.

The twelve Apostles may well be considered as the patriarchal progenitors of the whole Christian people. St. Paul speaks of his converts, as of his children, begotten by him to a new life, through

the preaching of the Gospel. In the Christian Church, then, there were twelve Apostles; in the Jewish, there were twelve patriarchs; and in the heavenly society, where both are united, St. John speaks to us of four-and-twenty elders seated round the throne of God. Beside the twelve Apostles, our Saviour commissioned other seventy also; the number seventy answering to that of the Elders who were appointed to assist Moses in his ministry.

We find three orders of officers in the Jewish Church; and, in the Christian, there have always been three orders answering to these. What Aaron, his sons, and the Levites were in the temple, that Bishops, Priests, and Deacons are in the Church. Such is the concurring testimony of the primitive Fathers. Take that of St. Jerome, whom the advocates of parity are fond of quoting, and to whom, therefore, it is presumed, they will not object. "*That we may know the apostolical economy to be taken from the pattern of the Old Testament, the same that Aaron, and his sons, and the Levites were in the Temple, the Bishops, Presbyters, and Deacons are in the Church of Christ.*" It is too absurd to attempt to turn this parallel into ridicule. By the very same mode of proceeding you may destroy the whole Christian dispensation. In all that he has said upon this point, the Miscellaneous writer has contributed much more to the support of infidelity than of any other cause.

How far, then, do we carry this argument?

We say, simply, that the law being figurative of the Gospel, in all its important parts, the Jewish Priesthood was, of course, typical of the Christian. For this we have the express declaration of the Apostle Paul, and the advocates of parity will not pretend to controvert the position. Well, then, the Priests of the law serving as "*the example and shadow of heavenly things*," the circumstance of there being three orders in the Jewish ministry, furnishes a strong presumption against the doctrine of parity. We do not rely upon this as proof. We merely state it as presumptive evidence entitled to real attention. It gives us, we contend, possession of the ground, and throws the burthen of proof upon our opponents.

Now, what says the Miscellaneous writer in reply to all this? He talks to us of the dress of the Jewish high Priest; asking, very sagaciously, where are the *golden ephod*, the *breast plate*, the *embroidered girdle*, in which Aaron and his successors were clad. I call upon him here to lay his hand on his heart, and say, whether this is just reasoning. He knows that it is not. What, the Jewish Priesthood not figurative of the Christian, because of a variety in dress! Is it necessary, in order that one thing be typical of another, that there should be no points of difference between them? No more than it is necessary that we should be able to rise to the perfection of the character of Christ, because we are called upon to propose him as the model for imitation, and to become holy as he is holy.

Is the Miscellaneous writer aware of the conclusion to which his mode of reasoning conducts? If he has proved that the Jewish Priesthood was not typical of the Christian, he has proved equally, that the law was not a shadow of the Gospel; thus destroying, effectually, all connection between the Old and New Testament. Is

there no difference between our Saviour and the Paschal Lamb by which he was prefigured? Abraham, Moses, Joshua, David, were all types of Christ; but were there no points of distinction between these men and the Saviour of the world? Give to the infidel the weapons of this writer, and how easily will he demolish, with them, the whole fabric of Christianity! If the points of difference which have been mentioned, between the Priesthood of the law, and of the Gospel, prove that the one was not typical of the other, they equally prove that our Saviour was never prefigured, and that that intimate connection, between the Jewish and Christian dispensations, which has been so much relied upon by the defenders of the faith, never existed but in the imaginations of men. But I feel as if I were insulting the understanding of the reader, in dwelling on this point. I dismiss it. therefore, especially as I have not been able to bring myself to believe that the writer had any thing more in view, in it, than a flourish of rhetoric to attract the vulgar gaze.

The Mosaic dispensation, then, was figurative of the Christian. The Priesthood of the law was typical of the Priesthood of the Gospel. The former consisting of distinct and subordinate orders, a strong presumption thence arises in favour of that distinction and subordination of office which, until the days of Calvin, characterized, without a single exception, the Christian Church. This we contend, as was said before, gives us possession of the ground, and throws the burthen of proof upon the advocates of parity.

So much then for the Jewish Priesthood. It was a shadow of the Christian Priesthood, according to the express declaration of the Apostle Paul. While the Miscellaneous writer does not venture openly to deny this, but rather seems to admit it, in representing the whole Jewish system as typical, he endeavours, nevertheless, in an indirect manner, to destroy all relationship between the Priesthood of the law and of the Gospel, by dwelling on the variety of dress, with some other subordinate points of distinction. Here he acts with his usual imprudence; tearing up, in his rage against Episcopacy, the very foundations of the Christian faith.

A Layman of the Episcopal Church.

For the Albany Centinel.

MISCELLANIES. No. XX.

DR. White, the present worthy Bishop of the Episcopal Church in Pennsylvania, proceeds, in his interesting pamphlet, to prove "that a temporary departure from Episcopacy would be warranted by her doctrine, by her practice, and by the principles on which Episcopal government is asserted."

"Whatever that Church holds," says he, "must be included in the thirty-nine articles of religion; which were evidently intended for a comprehensive system of necessary doctrine."* But what say

* It is to be presumed that the Liturgy and Offices of the Church are also the standards of her doctrine. *Ed.*

these articles on the present subject? Simply, that "the Book of Consecration of Archbishops and Bishops, and the ordering of Priests and Deacons, doth contain all things necessary thereunto; neither hath it any thing that of itself is superstitious and ungodly." [Art. xxxvi.] The canons speak the same sense, censuring those who shall "affirm that the government of the Church of England, by Archbishops, Bishops, &c. is anti-Christian, or repugnant to the word of God." [Canon vii.] And those who "shall affirm that the form and manner of making and consecrating Bishops, Priests, and Deacons, containeth any thing in it that is repugnant to the word of God, or that they who are thus made Bishops, &c. are not lawfully made," &c. [Canon viii.]

"How can such moderation of sentiment and expression be justified, if the Episcopal succession be so binding, as to allow no deviation in a case of extreme necessity? Had the Church of England decreed concerning baptism and the Lord's supper, only that they were 'not repugnant to the word of God,' and that her offices for those sacraments were 'not superstitious and ungodly,' would she not be censured by almost all Christendom, as renouncing the obligation of those sacraments? Equally improper would be the application of such moderate expressions to Episcopacy, if (as some imagine) she considers it to be as binding as baptism and the Lord's supper."

"The Book of Consecration and Ordination carries the idea no further, except that the preface, as altered at the restoration (for it was not so in the old preface), affirms, that 'from the Apostles' times there have been these orders in Christ's Church, Bishops, Priests, and Deacons.' But there is an evident difference between this and the asserting the unlawfulness of deviating from that practice in an instance, extraordinary and unprovided for."

It is evident, from the foregoing passages, that Bishop White does not consider a deviation from Episcopacy to be forbidden, either by the articles, or the canons, or the book of consecration of the Church of England—that he does not consider it "to be as much binding as baptism and the Lord's supper"—and that the "moderation of sentiment and expression" show the meaning of his Church. He informs us that the preface to the book of consecration and ordination was altered at the restoration; but still does not condemn a deviation from Episcopacy in particular cases. Let us hear now what a later writer, even the author of "A Companion for the Festivals," says: "Men may with the same reason abolish the sacraments of the Church, and all other Christian institutions, as pretend that the functions of Church officers are mutable and temporary." This, and many similar declarations, would have been more modest, had they contradicted only Bishop White, and not been opposed to the standards of the Episcopal Church.* The Bishop furnishes next precedents from the practice of the Church.

"Many of the English Protestants," says he, "during the persecution by Queen Mary, took refuge in foreign countries, particularly in Germany and Geneva. When protestantism revived at the auspicious accession of Queen Elizabeth, and at the same time a

* See the remarks at the end of this number. *Ed.*

cloud was gathering on the continent, in consequence of the Emperor's victories over the princes of the Smalcaldic league, many of the exiles returned to their native land; some of whom, during their absence, had been ordained according to the customs of the countries where they had resided. These were admitted without re-ordination, to preach and hold benefices: one of them [Whittingham] was promoted to a deanery; but, at the same time, as several of them were endeavouring to make innovations in the established Church, it was provided in a law (13th Elizabeth 12) that 'whoever shall pretend to be a Priest or Minister of God's holy word, by reason of any other form of institution, consecration, or ordering, than the form set forth by act of parliament, before the feast of the nativity of Christ next ensuing, shall, in the presence of the Bishop, declare his assent, and subscribe to all the articles of religion agreed on,' &c. Here existed an extraordinary occasion, not provided for in the institutions for common use; the exigency of the case seems to have been considered; and there followed a toleration, if not implied approbation, of a departure in that instance from Episcopal ordination." The Bishop has inserted here the following note: "Bishop Burnet says (History of his own times, anno 1661) that until the act of uniformity, passed soon after the restoration, those who came to England, from the foreign Churches, had not been required to be ordained among us. If so, the argument founded on practice, extends further than it has been urged. The act of Elizabeth, however, had no operation beyond the Christmas next ensuing; neither, indeed, did it pronounce that a good ordination which would have been otherwise defective; but its being meant to comprehend those who were AT THAT TIME invested with foreign non-episcopalian ordination, is evident from their being actually allowed to preach and hold benefices, on the condition of their subscribing the thirty-nine articles."*

* The reader is earnestly requested to peruse the following extract, from Dr. Chandler's Appeal Defended, page 43, &c. concerning those persons in Elizabeth's reign, who held preferments without being episcopally ordained. Dr. Chandler is replying to Dr. Chauncy, who had urged the above instances as proofs that the Church of England did not maintain the necessity of Episcopal ordination.

"The foreign Divines mentioned by the Doctor, *viz. P. Martyr, M. Bucer*, and *P. Fagius*, who were admitted, without re-ordination, not to *ecclesiastical preferments in the established Church* (excepting *P. Martyr*, who had been *episcopally* ordained, and was made at last Canon of Christ's Church), but to academical preferments in the Universities, came over upon the invitation of *Cranmer*, and were settled in their respective places before the *Ordinal* was compiled and established. As to *Whittingham* and *Travers*, the two other instances pointed out by the Doctor; the former was preferred in the early part of *Elizabeth*'s reign, by the interest of the Earl of *Leicester*, the great patron of the Puritans. Upon the accession of that Princess, she found the affairs of religion in a confused, precarious state; and the great object of her attention was, first, to bring about *quietly*, if possible, the re-establishment of the Protestant religion, as it had been reformed in the reign of King *Edward*; and then to secure it against the attempts of the Papists. All her political address was requisite for conducting this important work, as it was foreseen that innumerable dangers

No Presbyterian could reason more to the purpose than Bishop

would attend it. In this condition of things, it was found necessary to encourage and employ all persons indiscriminately, who were known to be disaffected to Popery, and were thought able, by writing or preaching, to combat successfully its distinguishing principles. *Whittingham* was a person of this character, and although not lawfully ordained, yet, by the connivance of some, and the interest of others, he obtained the Deanery of *Durham*. *Travers*, a noted Puritan, and a popular preacher, one of those who went over to *Antwerp* for ordination, finding the Mastership of the Temple vacant, made use of all his interest to obtain it; and he succeeded so far, that he engaged even the Lord Treasurer, *Burleigh*, to recommend him for the appointment. But the Archbishop opposed it, alleging his irregular behaviour, and the insufficiency of his ordination. The event was, that *Travers* was set aside, and the place given to his competitor, the celebrated *Hooker*. His friends, however, made a shift to keep him in as a preacher of the afternoon lecture.

"Having shown in what manner *Whittingham* and *Travers* got their preferments, I shall go on to observe, that there were, in the former part of this reign, many instances of *mere Laymen*, without any *kind* of ordination, who had the address to possess themselves of livings in the Church. '*Nicholas*, Bishop of *Bangor*,' says one who was most circumstantially acquainted with the history of those times, 'having this year (1567) made some inspection into the condition of his diocess, sent the Archbishop, according to his order, the names of all the Dean and Chapter, and of all the Ministers in his diocess, with account of their residency and their hospitality; such also as were not Deacons nor Priests, and yet held ecclesiastical preferments. To the end, as he wrote, that his Grace might perceive, how men that were no Ministers had such livings, to the utter decay of learned men to be Ministers, where others had that liberty to hold benefices, and not to be in orders.'* If then the preferments of such men as *Whittingham* and *Travers* are a proof, that in this reign the ordination of Presbyters was allowed to be valid; those preferments which were held by the Laity are also a proof, that *no ordination at all was thought to be necessary*.

"But neither of these conclusions ought to be admitted; since we know upon the strongest evidence, that it was the doctrine of the Church throughout the whole of the reign we are considering, that ordination was of divine appointment, and that Episcopal ordination was of apostolical institution; and that it was an established law from the very beginning of it, that 'no man should be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of *England*, or suffered to execute any of the said functions,' without Episcopal ordination. Yet, notwithstanding, it was impossible to prevent transgressions of it in some instances; and such instances show, not what was approved of, but what was overlooked or permitted, through the necessity of the times. These irregularities, however, were corrected by degrees; and, in a course of years, they were entirely removed. In 1586, the Archbishop took cognizance of the case of *Travers*, objecting to 'his ordination at *Antwerp*, and his denying to receive the orders of the Ministry according to the *English* book of ordination.' *Travers* drew up the reasons for his conduct, and presented them to the Lord Treasurer, who sent them to the Archbishop. The Archbishop returned them with short marginal animadversions, some of which I will transcribe, for the use of Dr. *Chauncy* and his friends. 'As to that

"* Life of *Parker*, p. 256."

White.* Had the same just and liberal views been discovered by others, no controversy had arisen. Had it been consistent with brevity, the Bishop might easily have shown that the assertion of Bishop Burnet is correct; he might have given other instances in practice, particularly the ample licence of Archbishop Grindal to John Morrison, who had no other ordination than by a Scots Presbytery;† and he might have enlarged on the striking instance of

assertion, that Ministers lawfully made in any Church of sound profession in the faith, were acknowledged such in any other; and this to be the universal and perpetual practice; the Archbishop made this only exception; *always excepting such Churches as allowed of Presbytery and executed it.* Then as to his examples, this was the Archbishop's animadversion—that he knew no such foreign Ministers executing their Ministry here; but if there were, their cause was far differing from his—that Mr. *Whittingham*, had he lived, had been deprived, without special grace and dispensation; although his cause and Mr. *Travers*'s were nothing like—That the laws of this realm required, that such as were to be allowed as Ministers in this Church of *England*, should be ordained by a Bishop, and subscribe to the articles before him. Lastly, whereas *Travers* had said, that the last Archbishop of *Canterbury* was acquainted with his manner of calling to the Ministry, and so was the Bishop of *London*, and were contented he should preach at the Temple (as he had done now almost six years), and that the present Archbishop himself had not taken any exceptions against it; our Archbishop said, that this was to abuse their patience, and that *he never allowed of his kind of calling, neither could he allow of it.*"‡

Who can say, after reading the last paragraph of the above extract, that Whitgift, who is the Archbishop there quoted, did not maintain the necessity of Episcopal ordination? Or who will contend that the few irregularities which took place in the time of Elizabeth, during a period of imminent difficulty, invalidate the declarations of the public offices of the Church, which maintain the necessity of Episcopal ordination? *Ed.*

* It will be seen by the letter under the signature of an Episcopalian, that this compliment is disclaimed by the person for whom it was intended. *Ed.*

† That Archbishop Grindal was, in some instances, lax in his principles and discipline is confessed. His remissness in repressing the irregularities of the Puritans called forth the reproof of the privy council. The learned Collier, in his accurate and sensible history, inserts this letter of the privy council to Archbishop Grindal, and prefaces it with the following remark. "Archbishop Grindal being thought too gentle and remiss in his management, the privy council wrote to him to complain of the relaxation of discipline." Col. Eccle. Hist. vol. ii. p. 571.

It is also a fact that he licensed Morrison; and Collier makes the following judicious remarks upon it. "Before the Archbishop's jurisdiction was returned, Dr. Aubrey, his Vicar-General, granted a *preaching* licence to one John Morrison, a Scotchman, in which he allows the orders of a Presbyter given him by the Scotch Church." Collier then inserts the licence, and afterwards remarks—"By the clauses" (in the licence) "of *Quantum in nobis est (as much as in us lies), et de jure possumus (and according to right can do), et quatenus jura regni patiuntur (and as far as the laws of the kingdom suffer us)*, it is plain that Aubrey (who, as the Vicar-General of the Archbishop, granted the licence) was somewhat conscious of a strain upon the English constitution; and that the Archbishop was not so firm

"‡ Life of Whitgift, p. 252."

Whittingham. But he has done enough. One authentic instance is as good as a thousand. What credit now is to be given to the assertions, that "the validity of Presbyterial ordination has been denied from its origin"—and that it has been adopted from "necessity?" Where was the necessity that Whittingham and others should remain without Episcopal ordination? Were there no English Bishops; or were there none willing to ordain them? No such thing. Their ordination was admitted by the Church and by the state to be valid. Could not Calvin have obtained Episcopal ordination? Yes; he might have been a Bishop, a Cardinal, any thing he pleased. He was highly esteemed and honoured by the first Reformers, and his name will be had in everlasting remembrance.

The pamphlet of Bishop White is very rare, and therefore I cannot dismiss it without further extracts. This is doing justice to Episcopalians themselves; and I do not despair of its producing some effect upon those who are teaching things "contrary to sound doctrine."

[*Remarks, by the Editor, on the preceding Number.*]

The preceding number contains the very serious charge, that the author of the "Companion for the Festivals," &c. has "opposed those standards of his Church," which he solemnly promised to maintain. He intreats the patience and candid attention of the reader while he vindicates himself from this charge.

It will be recollected that he maintains the divine institution of Episcopacy; that Episcopacy, therefore, is to be placed on a footing with other divine institutions; and that of course a departure from it can only be excused by necessity, by unavoidable ignorance, or involuntary error. And as a necessary result of the divine institution of Episcopacy, he maintained, as a general proposition, subject, doubtless, to the exceptions above mentioned, that Episcopal ordi-

to *Episcopal right and apostolical succession*, as might have been expected." Collier. Eccle. Hist. vol. ii. p. 579.

But because Grindal was lax in some of his principles and in his conduct, does it follow that the Bishops of the Church were generally so? Or, because, in the difficulty and confusion attending the settlement of a Church, some irregularities were connived at, is it a proof that the Church does not maintain the declarations of her public services? If one of the Presbyteries of the Presbyterian Church were to acknowledge a man as a Minister who had not received what that Church considers as a regular call and commission to the Ministry, would this prove that the Presbyterian Church does not maintain the necessity of such call and commission? Surely, the occasional irregularities of any Church, or the lax principles or conduct of some of her members, should not be considered as affecting her public faith and doctrines. The triumph with which the author of Miscellanies adduces these instances, is surely premature. While the public standards of the Church of England, and her constant and acknowledged practice sanction only Episcopal ordination, some few irregularities in the first settlement of the Church, when, from peculiar circumstances, it was difficult and almost impossible to enforce strict order and discipline, will pass for nothing. *Ed.*

nation is necessary to the exercise of a valid ministry. Let us now see whether, in maintaining these opinions, he has opposed the standards of his Church.

He takes it for granted, that the book of consecration of Bishops and of ordering of Priests and Deacons,* is one of the standards of his Church; as this book is not only ratified by the Articles, but was solemnly set forth by the Church, several years before she formally adopted the Articles.

In opening this book, he is struck with the preface, which begins with the following sentence: "It is evident unto all men diligently reading *Holy Scripture, and ancient authors*, that from the *Apostles'* times there have been these orders of Ministers in Christ's Church, *Bishops, Priests, and Deacons.*" The fair construction of this passage is, that the *Holy Scriptures* prove the institution of Bishops, Priests, and Deacons, and that *ancient authors* prove the same.

But he will not rest the conformity of his opinions to the standards of his Church on this proof alone. Going on in the preface he finds the following sentence: "No man shall be accounted or taken to be a *lawful* Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had *Episcopal consecration or ordination.*" Here the *lawfulness* of a Minister is rested on his having *Episcopal consecration or ordination.* Is not this the very language of the "Companion for the Festivals and Fasts?" The force of the term "lawful" has been evaded in England, where the Church is established, by saying that by the term "lawful Minister," is merely meant his being acknowledged by the law of the land. In this country, however, no such evasion of the term can be resorted to. The term as used by the Episcopal Church here, can have only an *ecclesiastical* signification, and must mean *lawful in the eye of the Church.* Consider "lawful" as denoting *sufficiency of authority;* then, since the Church declares that no man shall be considered as a "lawful" Minister, who hath not had Episcopal consecration or ordination, she excludes all Ministers from having sufficient authority, who are not thus ordained or consecrated. Is not this the language of the "Companion for the Festivals," &c.? With what justice can the author of that book be accused of opposing the standards of his Church?

In the office for *ordering Deacons*, the first prayer thus commences: "ALMIGHTY GOD, *who*, by thy *Divine Providence*, hast *appointed* DIVERS ORDERS of Ministers in thy Church," &c. And the prayer goes on to rank DEACONS as *one* of the orders of Ministers *thus appointed.*

In the office for *ordering Priests*, the first prayer thus commences: "ALMIGHTY GOD, giver of all good things, *who*, by thy *Holy Spirit*, hast APPOINTED DIVERS ORDERS of Ministers in thy Church," &c. And the prayer evidently ranks PRIESTS among the orders *thus appointed.*

* This book is inserted in the Philadelphia edition of the Common Prayer Book, royal octavo, and in the New-York quarto edition.

In like manner, in the office for the consecration of Bishops, the second prayer thus commences: "ALMIGHTY GOD, giver of all good things, *who*, by thy *Holy Spirit*, hast APPOINTED DIVERS ORDERS of Ministers in thy Church," &c. And the prayer plainly ranks BISHOPS among the orders *thus appointed*. In the other offices, the BISHOP ORDAINS. *Deacons and Presbyters* do not receive the power of ordination. It is vested, at his consecration, in the Bishop only.

Here then the Church expressly declares that *Almighty God appointed divers orders of Ministers in his Church*; that these orders are *Deacons*, *Priests*, *and Bishops*; to the *last* of whom alone appertains the *power of ordination*. Are not these the doctrines maintained by the author of the "Companion for the Festivals," &c.? With what justice can he be accused of opposing the standards of his Church? What *he* inculcates may not, indeed, be of much importance; but what the *standards of the Church* inculcate is of the first importance to all her Ministers and to all her members. If the above declarations from her services do not prove that she maintains the divine institution of Episcopacy, and acknowledges only Episcopal ordination, he confesses himself unable to judge of the meaning of terms or the force of language.

In peaceably and decently maintaining, in her public offices, the necessity of Episcopal ordination, the Episcopal Church gives no just cause of offence to other denominations. She exercises only the same right which they possess; a right of which no human power can justly deprive her. To deny her this right; to attempt to deter her from the exercise of it, by a system of denunciation, ridicule, and obloquy, is to display a spirit of persecution, which, in this age, and in this country, will surely be reprobated by good men of all denominations. *Ed.*

For the Albany Centinel.

CYPRIAN. No. IV.

THE instances that have been adduced of Titus at Crete, of St. James at Jerusalem, of Epaphroditus at Philippi, of the seven Bishops of the Pro-Consular Asia, and of Timothy at Ephesus, are, surely, competent to demonstrate the existence of the Episcopal dignity in the Church of Christ during the Apostolic age. From these combined sources we derive accumulated and satisfactory evidence.

And let it not be forgotten, that, notwithstanding what has been said by the Miscellaneous writer, and by many other advocates of his cause, a strong argument in our favour is to be drawn from the exact correspondence between the orders of our Priesthood and those which were instituted in the Jewish Church. At least we have a right to avail ourselves of this circumstance, if it be admitted that the Apostles and the early Fathers adopted in their writings a legitimate mode of reasoning.

It will not be denied by any one who is acquainted with the sacred scriptures, that the Jewish dispensation, although not in all its minute points, yet certainly in its outlines, was typical of the Christian. In the one, the other was completely adumbrated. And were not the orders of the Levitical Priesthood—was not the form of Ecclesiastical government established by Moses, a very important part of the old dispensation? Is it not probable that by the orders of the Jewish Priesthood were adumbrated corresponding orders in the Christian Church?

But we are told "that the whole Jewish dispensation was typical, and was completely fulfilled and abolished at the coming of Christ." This is partly true. But was the substance also abolished with the shadow? Can it be supposed that Christ did not intend to perpetuate the Priesthood? And if he did intend to institute a Priesthood, why should not the law in this instance, as well as in every other, be a "shadow of the good things to come?" Under the old dispensation, by various types, the new one was prefigured. Christ himself was adumbrated by unnumbered figures. So also was his Church. So also were many institutions of his Church. And why should not this be the case with his institution of Ecclesiastical government? Why should not the orders of the Priesthood under the old economy be supposed to typify those orders that were to be established under the new? Besides, the fact is, that the Christian dispensation was not so much the abolition, as it was the fulfilment of the Jewish. Christ came, not to *destroy*, but to *fulfil* the law and the prophets.

It is true, that in many respects God accommodated himself as a merciful and wise Legislator, to the peculiar circumstances of the Jewish nation, and thereby rendered the law a school-master, that prepared them, by its instructions, for the coming of Christ. But all the fundamental principles of the systems he pursued towards the Jewish and Christian people, were precisely the same. From these great principles there was no necessity that he should stoop, in order to suit himself to the sentiments, the manners, and prejudices of his people. The revelations which he communicated to Jews and Christians, in relation to his own nature and attributes, in relation to the origin, the fall, the restoration, the present condition, and the everlasting destiny of the human race, were precisely the same. The moral laws, which he promulgated to the one people, and the other, were, with a very few modifications, the same.

So also the form of ecclesiastical government was, with very little alteration, the same amongst Jewish and Christian people. There can be conceived to be no necessity on this point for a radical change—a total abolition. The form of Church government established by Moses, was as much the appointment and institution of God, as that which was established by Christ himself. Why then should God be supposed to have abolished his own institution, where no imperious necessity, as in the case of the rites and ceremonies, and peculiar usages of the Jewish Church, seemed to require it, before he could usher in the new dispensation? It is true, indeed, we possess not the Jewish form of Church government. We possess one, however, which is the consummation of the Jewish—a govern-

ment of which the Jewish was an imperfect image. We possess a Priesthood more glorious than the Levitical, inasmuch as it ministers under a more glorious dispensation—inasmuch as it performs purer and more exalted offices—inasmuch as in its nature and offices, it is the glorious substance which was only faintly shadowed out under the law.

We think, therefore, that we stand on substantial ground when we maintain that we derive a strong argument in demonstration of the divine origin of our form of Church government, by showing that on this point the new dispensation is made to correspond with the old; is made the true substance of which the old was the shadow. What the High Priests, the Priests, and the Levites were in the temple, such are the Bishops, the Presbyters and Deacons in the Church of Christ. This is the uniform language of the Fathers. This is the conclusion to which the data afforded us by the Apostles inevitably lead.

Such was the model of Church government instituted by God himself, and intended to be transmitted through all ages, with modifications that should vary, no doubt, according to the varying circumstances of mankind; provided these modifications affected not its great and cardinal principles. We say that the Jewish Priesthood was the image of the Christian. We say that it is sound reasoning to deduce the probable form of the substance from the lineaments of it that may be traced in its image.

Nor will our mode of reasoning tend in the smallest degree to favour the pretensions, or sanction the usurpations of the Pope of Rome. Let it be remembered, that wherever there is a Bishop, Presbyters, Deacons, and a people, there we believe also is the Church of Christ. It is a matter of no importance whether his jurisdiction be extended over a smaller or a greater territory. A Bishop, says St. Jerome, has the same authority whether he be placed over the diocese of Eugubium or of Rome; of Rhegium or Constantinople.

Nor does it diminish the force of that evidence which we derive in support of our cause, from the similitude between the Jewish and our Priesthood, from the one being typical of the other, that the analogy cannot be traced through every minute point. As well might the infidel attempt to prove that none of the types which are considered by believers as having a reference to our Saviour, can properly be applied to him. Not one of them will apply to him in every particular. As to the remaining observations made on this head by the "author of Miscellanies," I make no remarks upon them. I leave it to his readers to determine whether they do any credit to his understanding or his feelings.

These are the arguments which we derive from *Scripture*, in proof of the Apostolic origin of our form of Church government. We trust they are satisfactory to every unprejudiced mind.

And what are the considerations by which the advocates of parity endeavour to evade the force of this strong and accumulated evidence? By a few expressions of scripture, almost too inconsiderable to merit a moment's examination. From the promiscuous use of the terms Bishop and Presbyter in the sacred scripture—from its being mentioned in one place, that Timothy was ordained "with

the laying on of the hands of the Presbytery"—from the transaction that took place between Paul and Barnabas, and the men of Antioch—from such considerations as these, do they endeavour to counteract the evidence which we derive from the most clear and undoubted facts. After what has been already advanced on these points, it is altogether unnecessary that I should dwell upon them.

The argument which the advocates of parity once attempted to draw from the promiscuous use of the terms Bishop and Presbyter, is, I believe, at this time generally relinquished. It is too feeble to merit a serious reply.

With regard to the passage in which St. Paul exhorts Timothy "to stir up the gift which was in him, which was given him by prophecy, with the laying on of the hands of the Presbytery;" I wish to be indulged only in a few remarks. There can be no doubt that when St. Paul speaks of the gift which was imparted to him by the laying on of *his* hands, it refers to the same transaction. St. Paul then, at any rate, was himself present at the ordination of Timothy. This is all that is necessary to every purpose which we wish to accomplish. This passage does not show that Presbyters alone ever possessed the power of ordination. St. Paul was, in this instance, obviously associated with them.

But the author of "Miscellanies," before he enters on this part of his subject, offers up a petition, which certainly merits our very serious attention. He prays that the same spirit which indited the word may also direct him in the interpretation of it. If he will avow that his petition was granted, that the spirit for which he offered up his solemn petition was dispensed to him, surely it would be rashness, it would be presumption in us to proceed a step further. Who shall dare make one *inspired penman* contradict or even misunderstand another? Nevertheless, since after the interpretation he hath given to the phrase "by prophecy," there seems to be no internal evidence of his having really received this supernatural power, and since he hath not as yet afforded us any external proof on which to found pretensions of this kind, we hope we shall be excused for our infidelity, when we reject, as unworthy of credit, the whole of what he has advanced on this part of the subject. It is altogether unsupported by any proof. This has been amply demonstrated in the answer he hath already received. It would be to impose on the patience of the public, should I attempt to enter a field which has been so thoroughly explored.

The sect of Presbyterians can derive no advantage, then, to their cause from that passage of St. Paul's Epistle already illustrated; nor will they be any more profited by the transaction which took place between Paul and Barnabas, and the people of Antioch. Let them prove to us, that this was a real ordination, and not a mere benediction, a ceremony very common in the Jewish Church; let them show us that the Apostles did not always esteem it as their peculiar privilege to have received their consecration to their office immediately from the hands of Christ himself, and that this is not the only way in which they were ordained; let them show us that St. Paul had not been already ordained by Christ whilst on his way to Damascus persecuting his Church; in short, let them show us that this was not altogether an extraordinary affair, and therefore,

not tending to establish a precedent by which to regulate the future practice of the Church; let them prove these things, and then we will admit that this fact gives some countenance to Presbyterian principles. Let their Ministers prove to us that the Holy Ghost hath ever said to their congregations as it did to the people of Antioch, *Separate me such men for the Ministry, mentioning their names*, and we will no longer question their jus divinum—we will no longer require even their *ruling Elders* to give validity to the work of their ordination.

Such is the abundant proof which the Scriptures afford us in favour of Episcopacy.

Such are the feeble attempts that have been made to invalidate them. CYPRIAN.

For the Albany Centinel.

MISCELLANIES. No. XXI.

IT may be expected that the sentiments of Bishop White, of Pennsylvania, will have greater weight with Episcopalians than any thing which could be written by myself. He wrote at a time critical to the Episcopal Churches, has accurately examined the subject, and prudently accommodated himself to the prejudices of many of those for whom he wrote. His station in the Church and his character, alone entitle him to respect and attention. In stating "the grounds on which the authority of Episcopacy is asserted," he differs widely from those late writings which have given such just cause of offence. "That the Apostles," says he, "were succeeded by an order of Ministers superior to Pastors in general, Episcopalians think they prove by the testimonies of the ancient Fathers, and from the improbability that so great an innovation, as some conceive it, could have found general and peaceable possession in the second or third century, when Episcopacy is on both sides acknowledged to have been prevalent." The use here of the words *think*, and *as some conceive it*,* plainly enough intimate the Bishop's own opinion. The author of "A Companion for the Festivals," &c. not only *thinks*, but is *sure*, and will allow nobody else so much as to think, except those who show "*ignorance, invincible prejudices, imperfect reasonings*, and *mistaken judgments*."† Bishop White proceeds to reason as follows:

* The words "*as some conceive it*" evidently apply to the opponents of Episcopacy. *Ed.*

† Does not the Miscellaneous author believe in the doctrine of the Trinity, in the necessity of Baptism and the Lord's Supper? Does he not believe that those who reject them are "imperfect" in their "reasonings," "mistaken" in their judgements? What excuse will he make for them but that their "ignorance" is "unavoidable," their "error involuntary," or their "prejudices invincible?" Now may not the Quaker and the Socinian urge against the author of Miscellanies, the same charges of *arrogance*, of *bigotry*, and *intolerance* which he so frequently and charitably applies to the author of the "Companion for the Festivals," &c?

In regard to the different style of this book, and of the pamphlet, it may

"That the Apostles adopted any particular form, affords a presumption of its being the best, all circumstances at that time considered; but to make it unalterably binding, it must be shown enjoined in positive precept."* Bishop Hoadly clearly points out this distinction in his answer to Dr. Calamy. The latter having considered it as the sense of the Church, in the preface to the Ordinal, that the three orders were of Divine appointment, and urged it as a reason for non-conformity; the Bishop, with evident propriety, remarks, that the service pronounces no such thing; and that, therefore, Dr. Calamy created a difficulty where the Church had made none; there being "some difference," says he, "between these two sentences—Bishops, Priests, and Deacons, are three distinct orders in the Church, *by Divine appointment;* and—*from the Apostles' time*, there have been in Christ's Church, Bishops, Priests, and Deacons."† The same distinction is accurately drawn, and fully proved by Stillingfleet, in the *Irenicum.*

"Now, if the form of Church government rests on no other

be proper to mention that their object was different. The design of the one was the elucidation and defence of the principles of the Church; the design of the other was to conciliate and to reconcile opposite opinions and prejudices, and to unite all parties in a plan which the author recommended for the government of the Church, till the succession could be obtained. As the author of that pamphlet himself observes, in his first letter, in the subsequent pages, under the signature of an Episcopalian, "the statement of the Episcopalian opinion is introduced" (in his pamphlet) "not in an *argumentative* manner, but in reference to an object very different from that of the comparative merits of Episcopacy and Presbytery. To the purpose of the author of the pamphlet, it was sufficient that Episcopalians "thought" as he defines; whether they thought rightly or not on the question between them and the anti-Episcopalians." How uncandid then is the author of Miscellanies in the remarks which he makes concerning the author of the "Companion for the Festivals," &c. *Ed.*

* See the last paragraph of the remarks at the end of this number. *Ed.*

† Dr. Calamy appears to have understood the preface to the ordinal according to its natural and obvious meaning. The entire sentence, *part* of which only is quoted in the above passage, reads thus: "It is evident unto all men diligently reading *Holy Scripture* and *ancient authors*, that from the Apostles' times there have been these orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." Now, suppose the Church had said, It is evident unto all men diligently reading *Holy Scripture* and *ancient authors*, that from the Apostles' times, the *doctrine of the Trinity* has been received in the Church; would not the natural interpretation of this sentence be, that the Church had always received a doctrine which was established in *Holy Scripture*, and supported by the testimony of *ancient authors?* Is it not common in every disputed point of theology, to endeavour to prove it in the first instance from Holy Scripture, and then to show, from the testimony of the primitive writers, that we have not mistaken the sense of Scripture? And in regard to all these points, is it not common to say that they are proved by *Scripture and ancient authors*, an expression always understood as equivalent to *divine authority or appointment?* The prayers, however, in the offices of ordination already quoted, put the sense of the Church, as to the *divine appointment* of BISHOPS, PRIESTS, and DEACONS, beyond all doubt. In regard to the sentiments of Bishop Hoadly, see the remarks at the end of this number. *Ed.*

foundation than ancient and apostolic *practice*, it is humbly submitted to consideration, whether Episcopalians will not be thought scarcely deserving the name of Christians, should they, rather than consent to a temporary deviation, abandon every ordinance of positive and Divine appointment."

Here Bishop White agrees with Bishop Hoadly, and both declare that three orders are not of *Divine appointment*, and that this is not the sense of their Church in the words of the preface to the Ordinal. Bishop White insists that there should be *positive precept*, as well as *apostolic practice*, to make Episcopacy invariably binding. In this he has gone further, perhaps, than I would go.* His meaning, however, I apprehend to be, that the practice of the Apostles, who were extraordinary officers, is not binding, nor can be followed by us. In this he is undoubtedly right; and the distinction between the first constitution of the Church and the practice to be followed afterwards is highly important. The extraordinary powers which the Apostles exercised died with them.† Let this be attended to, and all that high-flying Episcopalians say about Timothy being made Bishop at Ephesus, and Titus left at Crete, will appear perfectly trifling. The truth is, that they were either companions of Paul in his travels, or sent by him to preach and organize churches in certain places.‡ Paul acted under the immediate authority of the glorious Head of the Church; he employed Timothy, Titus, and others, to whom he gave special directions for their work. This I take to be the meaning of Bishop White; as well as that the ordinances of divine worship, which were of positive appointment, were not to be abandoned for that concerning which there could be produced no positive precept whatever. Bishop White gives the sentiments of several writers of his Church, and their own explanation of them, as will be seen in the following extract:

"Any person reading what some Divines of the Church of England have written against Dissenters, would, in general, widely mistake their meaning, should he apply to the subject before us the censures he will sometimes meet with, which have in view, not merely the merits of the question, but the duty of conforming to the

* Let the reader take particular notice of this. The author of Miscellanies, with great propriety, appears unwilling to admit that *apostolic practice* is not a ground of obligation in institutions which are evidently not *local* and *temporary*, but *general* and *permanent*, in their design and uses. *Ed.*

† Were not the gift of miracles, the gift of tongues, &c. extraordinary powers? and did these die with the Apostles? Were they not continued among many of the primitive Christians? Does the Miscellaneous author mean to assert that the power of ordination, and the power of governing the Church, died with the Apostles? Did they not communicate these powers to their successors? *Ed.*

‡ It appears from the Epistles of St. Paul to Timothy and Titus, that they were sent to Ephesus and Crete, to ordain Elders and Deacons. Now, if the Elders who were at Ephesus and Crete, before Timothy and Titus were sent there, possessed the power of ordination, was it not worse than useless—was it not an affront to those Elders, to send Timothy and Titus to exercise this power? *Ed.*

established Church, in all things not contrary to the law of God. Thus Bishop Stillingfleet, who, at the restoration, had written with great tenderness towards the Dissenters, and many years afterwards preached a sermon on a public occasion, containing severe animadversions on their separation, on being accused of inconsistency, replies (in the preface to his treatise on the unlawfulness of separation), that the former was 'before the laws were established;" meaning principally the act of uniformity.* So also Bishop Hoadly says, the acceptance of re-ordination by the dissenting Ministers, would not be a denial of that right, which (as they conceived) Presbyters had to ordain; but a confession that their former ordination was 'so far null and void, that God did not approve the exercise of that in opposition to the lawful settled method.' Dr. Henry Maurice also, who has written with great learning and reputation in defence of Episcopacy, makes the same distinction; observing, that the 'Dissenters do foreign churches great injustice when they concern them in their quarrel,' the ordination of the latter being not only without, but in opposition to Bishops, against all the established laws of this Church,' &c. Even where the same distinction is not expressed, it is generally implied."†

Bishop White has given the main argument to some of the most learned and able writers in favour of Episcopacy. They do not contend for it as of *divine right*, but as being *established by laws*. They do not deny the validity of Presbyterian ordination otherwise than as its being "in opposition to the lawful settled method" in the realm.‡ The following note of Bishop White is worthy of regard for its justness and candour.

* Bishop Stillingfleet, in his sermon preached at St. Paul's, and already quoted in Detector, No. II. certainly denied the right of Presbyters to ordain, and maintained that the apostolical succession, in the order of Bishops, stood on the same ground of obligation with the canon of scripture and the observance of the Lord's day. *Ed.*

† There was certainly a difference between the foreign churches and the Dissenters of England. The one pleaded the necessity and the peculiar circumstances of their situation as an excuse for their departure from Episcopacy; the other acted in direct *opposition* to the authority of Bishops. Dr. Maurice, while he makes this distinction, is steadfast in maintaining that Christ and his Apostles instituted Bishops in the Church; vested them with the exclusive power of ordination; and placed them over congregations, and over the other orders of Ministers, with the power of governing them. These are palpably the positions which, with great force of learning and reasoning, he maintains, in his treatises on *Diocesan Episcopacy*, against Clarkson and Baxter. Even the most strenuous asserters of the divine right of Episcopacy spoke with delicacy of the situation of some of the foreign churches, solely, however, on the principle that they departed from Episcopacy on the ground of *necessity*; that their *error* was *unavoidable*, and might therefore be *excusable*. *Ed.*

‡ It is most astonishing that Divines of the Church of England, who maintain that the Apostles, under the direction of Christ, instituted three orders of the Ministry, and vested the first order with the power of ordination, should be represented as "no otherwise denying the validity of Presbyterian ordination, than as its being in opposition to the lawful settled method in the realm." Let the reader peruse the remarks on this extraordinary assertion at the end of this number. *Ed.*

"In England, the members of the established Church consider the Dissenters as blameable in not conforming to it as such, there being nothing required contrary to the law of God.* These, on the other hand, blame the members of the establishment, for not yielding to their conscientious scruples, which thus exclude them from public offices, and subject them to considerable burthens. Such were the principal sources of the animosities which have subsisted between the two parties; and hence arises an argument for charity and mutual forbearance among religious societies in America, with whom the same causes of contention and mutual censure have no place, and with whom, of course, the same degree of bitterness would be less excuseable than in England.†

How often do facts baffle all conjecture! Who could have supposed that in the United States, more intolerant principles‡ would have been advanced than in England? The good Bishop has lived to see his advice, as to ordination, rejected, and his hopes frustrated by some who pretend to be wiser than their fathers. If, by the extracts which I have made, or those I shall yet make, any resentment against him may be excited, it will only add brightness to his graces, and immortality to his performance.

[*Remarks, by the Editor, on the preceding Number.*]

The author of Miscellanies, in the preceding number, and in many other passages of his Miscellanies, is anxious to establish the idea that "the most learned and able writers in favour of Episcopacy," contend for it not as of "divine right," but merely as *established by human laws;* and that of course they did not deny the validity of Presbyterian ordination.

To disprove this assertion by examining all the writers in favour of Episcopacy, can hardly be expected. As HOOKER, however, has been represented as of the opinion above stated; and as from his profound learning, and unrivalled strength of talents and reasoning, his authority would have great weight, it may be proper to examine how far the charge applies to him.

The reader has already seen, in Detector, No. 2, that HOOKER,

* It is presumed they also thought Dissenters blameable in not conforming to orders of the Ministry, which "it is evident unto all men diligently reading *Holy Scripture and ancient authors* had been in Christ's Church from the Apostles' times." *Ed.*

† It is to be presumed, that in order to maintain the Divine institution of Episcopacy, it is not necessary to violate the dictates of "charity and mutual forbearance," or to indulge in any inexcusable "bitterness." *Ed.*

‡ Must the author of Miscellanies again and again be told, that the principles which he calls "intolerant" were avowed, during the primitive ages, by some of the most meek and humble men that ever adorned the Christian Church—men who patiently bowed their backs to the scourge, and, without a murmur, gave their bodies to the fires of the stake? *Ed.*

who is represented by the opponents of Episcopacy as allowing in general terms the validity of Presbyterian ordination, boldly asserts that the "institution of Bishops is from *God*, the *Holy Ghost* is the author of it." This surely is contending for Episcopacy as of *Divine right*.

In regard to the power of *ordination*, HOOKER explicitly vests it in BISHOPS alone. "The power of *ordaining* both Deacons and Presbyters, the power to give the power of order unto others, this also hath been ALWAYS PECULIAR unto BISHOPS. *It hath not been heard of*, that inferior *Presbyters* were *ever authorised to ordain*." Eccle. Pol. book vii. sec. 6. Speaking of the decree of the council of Carthage, in the fourth century, when, for the first, Presbyters were associated with Bishops in ordination, he says, "The association of Presbyters is no sufficient proof that the power of ordination is in them; but rather that it *never was in them*, we may hereby understand; for that no man is able to show either Deacon or Presbyter, *ordained* by *Presbyters only*, and his ordination accounted *lawful* in any ancient part of the Church; *every where* examples being found both of Deacons and Presbyters, ordained by BISHOPS ALONE oftentimes, neither even in that respect thought insufficient." Eccle. Pol. book vii. sec. 6. Is it possible for any man to be more explicit in maintaining that the power of ordination is vested in Bishops alone?

And in what case does HOOKER dispense with Episcopal, and admit Presbyterian ordination? Only in those cases in which every man would be disposed to permit a departure from any *positive institution*; "when the EXIGENCE OF NECESSITY doth *constrain* to leave the usual ways of the Church, which otherwise we would willingly keep; where the Church must *needs* have some ordained, and *neither hath*, nor *can have possibly a Bishop to ordain*." A case of *extreme*, of *inevitable necessity* can alone, in the opinion of Hooker, justify a departure from Episcopal ordination. On account of this case of *necessity*, he admits, "We are not *simply* and without *exception*," to insist on Episcopal ordination. But it is evident that, with this *exception* alone, we may, according to Hooker, urge "a *lineal* descent of power from the Apostles, by continued succession of Bishops in every effectual ordination." For in the strongest language, he excludes, in every other case, all ordination but Episcopal. "These cases of INEVITABLE NECESSITY *alone* excepted, NONE MAY ORDAIN BUT ONLY BISHOPS." See Hooker's Eccle. Pol. book vii. sec. 14.

Unblushing then must be that confidence which will maintain that HOOKER admits in general the validity of Presbyterian ordination. *A case of extreme necessity* can never sanction a *general practice*, nor establish a *general principle*. Hooker dispenses with Episcopal ordination only in a case where the divine institutions of baptism and the Lord's Supper may be dispensed with; in a case of *inevitable necessity*. Let us no more then be told, in the language of the author of Miscellanies, that "the most able and learned writers in favour of Episcopacy" do not deny the validity of Presbyterian ordination, otherwise than as its being in opposition to the "lawful settled method in the realm;" that they "do not contend for Episcopacy as of *divine* right, but as being *established by laws*." They maintain,

with HOOKER, that the "institution of Bishops is of *God*, the *Holy Ghost* is the author of it;" and they admit of a departure from Episcopal ordination only in "a case of inevitable necessity."

And of what avail will this exception be to the opponents of Episcopacy? Will they justify, by the plea of necessity, their departure from Episcopacy? Will they join issue upon this plea with the advocates of Episcopacy, and admit that "cases of *inevitable necessity* excepted, *none* may *ordain* but only *Bishops?*" Happy would it be for the Christian world, if the opponents of Episcopacy would act upon this principle. The schisms that now rend the body of Christ, and give occasion to the enemy to blaspheme, would be healed. Christians would all be united as one fold, under one Shepherd. The prayer of Christ for his followers would be accomplished, "May they all be ONE, as thou Father art in me, and I in thee; that they also may be ONE in us."

Bishop HOADLY is often brought forward by the anti-Episcopalians as the champion of their cause. And yet his defence of Episcopacy against Dr. Calamy, contains arguments in favour of it that we certainly should not expect to hear from one who was not heartily its friend. He contends for Episcopacy in the first place, on the ground of "*prescription*, and the *lawfulness* of the thing itself;" observing, on this argument, that the "most learned patrons of the Presbyterian cause have never been able to produce any positive proof of any time in the Christian Church, since the *Apostles'* days, when it was esteemed the office of *every Minister* of the gospel to *ordain* others to the ministry; or when this office was not acknowledged by all who speak any thing of it, to belong to SINGLE *persons* SUPERIOR to *ordinary Presbyters.*"*

His next argument in favour of Episcopal ordination is "taken from the *instances* of ordination recorded in the New Testament." On this argument he observes, that "no such right in *Presbyters* to ordain as is of late years claimed, can be concluded from any of the instances produced out of scripture in favour of Presbyterian ordination." But, on the contrary, he "doubts not to prove that there is no example of ordination alleged in their behalf, in which we find not some *ecclesiastical officer* acting *superior* to the *ordinary* teachers of those days."

Bishop Hoadly next supports Episcopal ordination "from the *rules* concerning ordination in the New Testament;" observing, that there are no rules on "the point of *ordination* but what are given to persons *superior* to the *Presbyters*, and ordinary *teachers* of those days." He considers the instances of Timothy and Titus as conclusive in favour of Episcopal ordination; observing, that it is "a very remarkable thing, that when there were PRESBYTERS *already settled* at *Ephesus* and at *Crete*, and such as were without doubt as fit to manage the business of ordination as any in later ages, that St. Paul should not think fit to entrust this affair with them and their *Presbyteries*, but should devolve it *wholly* on TIMOTHY and TITUS; and instead of sending his directions to the

* Hoadly's "Brief Defence of Episcopal Ordination." The quotations are taken from the first chapter.

teachers already in those places, should appoint these two to this office, without the least mention of any such right in those teachers, as they must have had according to some modern reasonings." The argument for Episcopacy, from the cases of Timothy and Titus, cannot be placed in a stronger point of view than it is by Bishop Hoadly in the above extract.

Bishop Hoadly founds his fourth argument in favour of Episcopacy on *apostolical institution*; alleging, explicitly, "that the Apostles left the power of ordaining Presbyters in the hands of *fixed Bishops*." He says, that "the main point to be proved is, that Episcopacy is of *apostolical institution*. For if it be shown that Bishops were settled in the Churches of Christ by them, it will be easily granted that so considerable a business as that of ordination was so far *confined* to them, by the *will* of the *Apostles*, as that it should *never be performed* without their inspection and their hands."

Bishop Hoadly then proceeds to exhibit, and to vindicate the *testimony of the Fathers* in favour of *Episcopacy*. In the subsequent part of his works he minutely considers, and, with great ability, refutes all the arguments that are ever used against *Episcopal* and in favour of Presbyterian ordination. And the most strenuous advocate for Episcopacy would be at a loss for stronger arguments than those urged by Bishop Hoadly.

Now, that a man who maintains, as Bishop Hoadly does, that the *power of ordination was always confined to single persons, superior to Presbyters—that all the instances of ordination* in the New Testament prove, that *the power of ordination was confined to single persons, superior to Presbyters*—that all the *rules in the New Testament concerning the ordination of Presbyters, are directed to persons superior to these Presbyters, to be executed by them* ONLY—and that *Episcopacy and Episcopal ordination are of apostolical institution* (these are the very words of Bishop Hoadly)—that any person who holds such language in regard to Episcopacy and Episcopal ordination, should yet carry so far the *spirit of compliance*, as to concede that Episcopal ordination is only "a matter of *decency* and *regularity*," is most extraordinary indeed: yet this concession does Bishop Hoadly make in the very treatise from which the above extracts are taken. If Episcopal government is to be placed on the foundation of *decency* and *regularity* only, why may there not be as much decency and regularity in Presbyterian government? Bishop Hoadly strenuously maintains that the *power of ordination* was vested by the Apostles (who, it will be recollected, were divinely commissioned to establish the Priesthood,) not *in Presbyters*, but in the *superior order of Bishops alone*. If then the Presbyters were to exercise this power, would it not be usurpation; would it not be substituting human authority in the Church in the place of divine? If the power of ordination was confined by the Apostles to Bishops, would not the exercise of it by Presbyters (whatever allowance we may be pleased to make for a case of inevitable necessity) be a mere nullity? No principle is more plain than that a man cannot lawfully exercise a power which he has not lawfully received. If Bishop Hoadly, by these concessions which he made, and which appear contradictory to his other principles,

expected to induce the Dissenters to conform to the Church, how greatly was he disappointed?

It is matter indeed of astonishment and regret, that Bishop Hoadly should afterwards become the champion of principles that tended not only to subvert all authority in the Church, but to weaken many of her fundamental doctrines. So reprehensible were his opinions esteemed, that the lower house of convocation made a formal presentation of him to the house of Bishops. His character has been thus drawn by the pen of an able Divine: "He always showed himself a much sounder politician than Divine; he daily pronounced the absolution of our Rubrics in the face of the Church, yet told the world, through the press, they were no absolutions at all. In the same place he daily repeated our Creeds; yet, in several parts of his works, borrowed arguments from the writings of the *Socinians*; which, by an *artful turn*, he so levelled at the doctrines either contained in, or necessarily resulting from those Creeds, that he who reads his books grows heterodox himself, while he believes the writer to be orthodox. In his most celebrated book, in which he insinuates what he would have us take to be the *only necessary conditions* on which the favour of God is to be obtained, he dwells on *moral conditions* only; and by slight touches and double expressions, eludes the necessity of *faith in the meritorious death of Christ*. He published a discourse, in which, among other things, he set forth, that it matters not so much *what* our religious principles are, as it does that we be sincere in them; reducing in a manner the *whole* duty of man to that of *sincerity*, of which he had given the world so bright an example in his own practice and professions."

Christ delegated his power in the Church to his Apostles. "All power is given unto me in heaven and in earth. As my Father sent me, even so send I you." Whatever the Apostles did, had therefore the sanction of Christ. What *they* did as the *inspired governors* of the Church, was *virtually* done by *him*. In the exercise of the power thus entrusted to them to establish the Church, the Apostles, in all the Churches of which we have any account in Scripture, constituted three orders of the Ministry, and gave the power of ordination to the first order. Here is more than mere apostolic *practice*—it is, as Bishop Hoadly maintains, *Apostolic institution*. And surely, in the fundamental point of the orders of the Christian Ministry, which derives all its efficacy from the divine commission which it enjoys, the Apostolic mode of conveying this commission is *binding*. Man has no right to change it, at whatever time, and for whatever reasons he may think proper. To say, indeed, that it is *unalterably* binding, would be to maintain what cannot, in a *strict* sense, be predicated of any divine institution. For God, who "will have mercy, and not sacrifice," will dispense with his own positive institutions when it is not in the power of men to comply with them; and will, we trust, pardon that violation of them which is founded on *necessity*, and on *involuntary*, not *wilful* error. May we not say then, in the words of the excellent and pious Dean STANHOPE, "This spiritual government being instituted by Christ himself, cannot be *abrogated*, ought not to be *changed*, by any authority less sacred, any declaration less

positive and express, than that by which it was first established. This, we have reason to believe, would not be wanting, were such *authority mischievous* or *unnecessary:* But for any man to pronounce it so, without any such signification from its author, is certainly most impudent sacrilege, and even raging impiety."* *Ed.*

For the Albany Centinel.

QUERIES.

1 HOW long will the present dispute between Episcopalians and non-Episcopalians continue in the manner in which it is at present managed? Could not the writers bring what they have to say into shorter compass?

2. What weight in the controversy should be allowed to the testimony of those called the *Fathers?* Is their practice to be received as the true interpretation of Scripture, or is the Scripture alone to be the guide in this matter?†

3. When the Fathers contradict one another, is the whole of their testimony on this point to be rejected; or is the greatest number to decide; or must we depend principally upon those who were cotemporaries with the Apostles?‡ If the last, why are not *Clemens Romanus* and *Polycarp*, who mention only two orders of officers in the Church, more frequently quoted?||

4. What is the meaning of the expression, "Successors of the Apostles?" Does it mean that the Bishops of the Romish and Epis-

* Stanhope's Epist. and Gospels, vol. iv. p. 224. Ninth Edition. Epis. for St. Mark's Day.

† When the Scriptures speak of three orders in the Ministry, and give the power of ordination to the first order; and when we find that the primitive Fathers bear concurring testimony to the apostolic institution of these orders, we have all the evidence that the case will admit. We rely on the Fathers as *faithful historians*, as *credible witnesses* to *matters of fact.* In this point of view their testimony is of importance to ascertain the true sense of Scripture. Errors of judgment do not prove them to be incompetent witnesses to matters of fact. "Let us not (to use the language of Bishop Hoadly), under the pretence of freedom and impartiality, cast off their *universal concurrent* testimony about a *matter of fact* of which they are the only proper judges," [the matter of fact to which Bishop Hoadly alludes, is the prevalence of Episcopacy from the Apostles' times] "lest we destroy all *historical certainty*, and forfeit the credit even of the most *sacred writings* now extant." Hoadly's Def. of Episc. Ordin. ch. i. *Ed.*

‡ The Fathers do not contradict one another on the subject of Episcopacy. Even according to Bishop Hoadly their testimony on this point is "*universal* and concurrent." *Ed.*

|| Clemens and Polycarp were both Bishops; the one of Rome, and the other of Smyrna. And when they were themselves *Bishops*, does this writer (who the reader will recollect is the author of Miscellanies) mean to insinuate, that they bear testimony against the existence of this order? *Ed.*

copal Churches succeeded to the Apostolic office, or only that the Apostles constituted an order in the Church, who are to ordain, consecrate churches, and rule over a number of Ministers and their congregations, be they more or less?*

5. What idea is to be fixed to an "uninterrupted succession," and how is it to be traced?† Who were the *seven first* Bishops of the Church of Rome?‡ What is the truth respecting the successors of *Austin* the Monk, who (as is said), having become almost entirely extinct, by far the greatest part of the Protestant Bishops were ordained afterwards by *Aidan* and *Finan*, who were no more than *Presbyters?*||

6. Since Paul sent for Titus, after he had "set in order the things that were wanting" in Crete, to come to Nicopolis, took him along to Rome, and then sent him into Dalmatia, may not Titus be properly called an *Evangelist*, or a *travelling* rather than a *diocesan* Bishop?§

* This writer must surely know that Bishops claim to be "successors of the Apostles" only in their ordinary power of ordaining to the Ministry and governing the Church. *Ed.*

† Dr. Lathrop (see the remarks at page 94, &c.) will inform this gentleman what is meant by "uninterrupted succession," and how it is to be traced. *Ed.*

‡ Though there may be some difference of opinion as to the *particular order* in which the seven first Bishops of Rome succeeded one another, no primitive writers ever dispute the *succession* of *Bishops* in that Church. *Ed.*

|| As there is no authority stated for this fact, and as it is qualified by the expression, "as is said," it is scarcely necessary to notice it. The learned *Collier*, on the authority of the venerable historian of England, BEDE, remarks, "The Bishop who was sent to King Oswald *before* AIDAN's mission, was *consecrated* at Rye: AIDAN *likewise received his own consecration there;* where it appears by the historian there were more *Bishops than one.*" He likewise remarks, on the same authority, "Aidan was succeeded in his *Bishopric* by FINAN; who being *consecrated* and sent into England by the Scots, went to his see in Holy-Island, and built the Cathedral there." See Collier's Eccle. Hist. vol. i. p. 94, 95. *Ed.*

§ Let Bishop HOADLY answer this inquiry, and silence the only objection which anti-Episcopalians can bring against the evident superiority of Timothy and Titus over the other orders at Ephesus and Crete, that they were *extraordinary officers, Evangelists, travelling Bishops.* "It is of small importance whether *Timothy* and *Titus* were *fixed Bishops*, properly so called, or not. Perhaps at the first plantation of *churches* there was no such necessity of *fixed Bishops* as was found afterwards; or perhaps at first the superintendency of such persons as *Timothy* and *Titus* was thought requisite in many different churches, as their several needs required. If so, their office certainly was the same in all *churches* to which they went; and *ordination* a work reserved to such as they were, persons superior to the settled *Presbyters*. But as to *Ephesus* and *Crete*, it is manifest that *Timothy* and *Titus* were to stay with the *churches* there, as long as their presence was not more wanted at other places: And, besides, if they did leave these churches, there was as good reason that they should return to them to perform the same office of *ordination* when there was again occasion, as there was at first why they should be sent by St. *Paul* to that purpose. Nor is there the least footstep in all antiquity, as far as it hath yet appeared, of any attempt in the *Presbyters* of *Ephesus* of *Crete*, to take to

7. What was the particular offence given to Bishop Seabury which induced him to beat so unmercifully non-Episcopalians in a pamphlet inviting them to union; or, as the author of "A Companion for the Festivals," &c. has it, to "come into" the Episcopal Church?

8. Were Timothy and Titus successors of the Apostles during the lives of the Apostles, or after their decease? If the former, in what relation did the Apostles stand? If the latter, how could they be Bishops before that time, since Bishops are successors of the Apostles? Would it not be more modest in the Bishops of the Episcopal Church not to carry their succession higher than Timothy and Titus?*

9. If we can prove by the writings of the Fathers, merely because they relate facts, that Bishops are a superior order to Presbyters, may we not also prove, from the writings of the Old Testament, that kingly government is of *divine right?*†

10. In case a dispute arose, the decision of which depended on the date of the baptism of the children who were first baptised by a Lutheran Minister, and baptised again by an Episcopal Minister, which register of the two Churches ought to be admitted as proof?

11. Did the Bishop of London know that several persons whom he ordained as Priests, and one whom he ordained as a Bishop, had no other baptism than that administered by Ministers of a Presbyterian Church, whose administration of ordinances is held by the Episcopalians in the United States to be "nugatory and invalid?"‡

AN INQUIRER.

A LETTER FROM CORNELIUS TO CYPRIAN.

DEAR BROTHER,

I HAVE attended, with much interest, to the controversy which you and the Layman are now so well maintaining against the writer of Miscellanies and his coadjutor, respecting the Episcopal government of the Christian Church. It is astonishing to behold the confidence with which the advocates for Presbyterian parity traverse

themselves the *offices* appropriated in the forementioned *Epistles*, to a superior order of men." Hoadly's Def. of Epis. ch. i. *Ed.*

* As Timothy and Titus were commissioned by the Apostles, succeeding Bishops derived their commission, through them, from the Apostles. *Ed.*

† Kingly government stood *among the Jews* on the ground of *divine right*, because it was instituted by God. *Episcopacy* among Christians stands on *divine authority*, because it was instituted by the *Apostles*, who were *divinely commissioned* to establish the *orders of the Priesthood*. Until the author of Miscellanies can prove that kingly government was prescribed to *Christians* as well as the *Jews*, his insiduous and disingenuous comparison between it and Episcopacy will receive the indignation it deserves. *Ed.*

‡ This writer will, on this point, find satisfactory information, if he is disposed to seek it, in the note on his Miscellanies, at p. 24, &c. *Ed.*

the same ground from which they have again and again been beaten by the champions of primitive discipline. From the days of Origen, Celsus and other infidels have brought forward objections to the truth of Christ's gospel. Every objection has been fairly obviated; every argument has been completely confuted by Origen, and those who have succeeded him in the good fight of faith; and yet, Tom Paine, in the present day, will write with unblushing effrontery; as if the truth of Christianity had never been maintained in former ages, against all opposition; as if there were not now in existence a Watson to expose his ignorance, and chastise his blasphemy. Precisely in the same manner acts this writer of Miscellanies. The fact is, it is too apparent, that the chief aim of him and his abettors is not to search for truth, but to increase a party. The arguments of *Potter* in his *Treatise on Church Government*, and of *Slater* in his *Original Draught of the Christian Church*, have never been answered, and I will venture to affirm, never can be answered in the way of dispassionate reasoning; and yet, this boasting Miscellanist comes forward with a bold front, and even with triumphant language, as if the cause of Episcopacy were completely baffled and laid low in the dust.

It is disgusting to every ingenuous mind to trace him and others of the same description through all their arts of misrepresentation. Their chief skill is in exciting the passions of the people, and thus diverting their minds from a calm attention to the merits of the case in dispute. If we insist upon the necessity of *Episcopal* ordination, immediately they raise a clamour about High Dutch and Low Dutch, Presbyterian and Methodist; and all parties are called upon to unite in opposition to the *insolence* of Episcopalians. And is it, then, *insolent* to teach our own people the doctrines of our own Church? Is this a question which is to be decided by numbers? Even if numbers were the proper criterion by which to determine the dispute, the truth is evidently on our side, if we take into view the whole Christian Church. But, supposing this were not the case, does truth become falsehood, when the majority happens to be opposed to it? In the institutions of *civil government*, the voice of the majority may determine what is right and what is wrong; but in matters of *religious* concern, I have yet to learn that the vox *populi* is the vox *Dei*. It was said by them of old time, *follow not a multitude to do evil*. It seems to be the opinion of our opponents, that the multitude can never do evil, and that if they have the multitude on their side, they may go on in perfect security. I wonder what would have been the fate of Christianity, had the first preachers of the gospel acted upon this Presbyterian maxim. What shall we now say to Mahometans and Pagans? The disciples of Mahomet are more numerous than those of Christ. Is Mahometanism therefore true, and Christianity false? The Pagans are more numerous than even the followers of Mahomet. Are we therefore, to make no attempt to convert them from the error of their ways? St. Paul was virulently assailed by Jews and Gentiles, as a setter-forth of strange gods. When he was at Ephesus, the *Craftsmen* of the Goddess Diana made no small stir, and filled the whole city with confusion, alleging that the Apostle's doctrine led to the despising of the temple and destroying the magni-

ficence of a Deity whom all Asia and the world worshipped. But was the advocate of God's truth appalled by their numbers, or overborne by their violence? No; he persevered through evil report and good report, through perils by sea and land, among gentile robbers and *false brethren*, who called themselves Christians; and truth, which is mighty, finally prevailed over all opposition. Now, in order to excite popular resentment, I know it will be said by our adversaries, that I am making the advocates for Presbyterian parity no better than Mahometans and Pagans. Be it remembered, that I mean no such thing. My argument is simply this; when a proposition of great moment to the Christian world is held forth to our consideration, it is our bounden duty not to be swayed by the numbers who have already decided against it; but dispassionately to weigh the arguments which are adduced in support of it; and then to follow the heavenly guidance of truth, however numerous the hosts may be which are set in array against us.

Is it not reasonable to suppose that the primitive Fathers of the Church must have been well acquainted with the mode of ecclesiastical government established by Christ and his Apostles? Now, *their* testimony is universally in our favour. What course, then, have the enemies of Episcopacy, for the most part, pursued? Why, they have endeavoured by every art of misrepresentation to invalidate this testimony of the Fathers. Ignatius was born before the death of St. John. Seven of his Epistles have been proved by Bishop Pearson to be genuine, to the satisfaction of the whole learned world. In these Epistles he repeatedly mentions the three orders of Bishops, Presbyters, and Deacons, and speaks of the order of Bishops as necessary in the constitution of every Christian Church. All this has been done; and still, the Presbyterian teachers mislead the people, by artfully insinuating that none of the writings are genuine which go under the name of Ignatius. Another artful method pursued by our opponents is to collect all the errors into which the Fathers have fallen, with respect to particular points of doctrine; to paint these errors in the blackest colours; and when they have thus prejudiced the minds of the people against them, boldly to go on to the preposterous conclusion, that the testimony of these Fathers is not to be regarded when they stand forth as witnesses to a matter of fact. But is this fair dealing? May not a man of sincerity and truth be liable to errors, as to matters of opinion; and still be a true witness, as to things which he has seen and heard?

Pursuing the usual mode of artful misrepresentation, our Miscellanist has endeavoured to represent Jerome as favouring the Presbyterian scheme of Church government; and with the same spirit, he abuses the Church of England as too nearly bordering on Popery. After seeing what has been published on these subjects, if your opponent has any spark of modesty remaining in his bosom, he will never produce the testimony of Jerome in support of his cause, nor will he dare to reproach the Church of England as inclining to the errors of Popery. The fact is, that the Pope of Rome (as is evident from the history of the Council of Trent) is as great an enemy to genuine primitive Episcopacy, as the most violent Presbyterian can be. Knowing the Church of England to be

the firmest bulwark of the Protestant cause, he is more afraid of her than of any other reformed Church; he has endeavoured to weaken and confound her by open assaults, and by insiduous attempts to sap her foundations; and among other arts to effect his purpose, he has employed emissaries, who assumed the Presbyterian puritan character, and went about England in the time of Queen Elizabeth, declaiming against established liturgies and forms of prayer, and clamouring vehemently for a farther reformation. And are the people still to be misled by their teachers boldly asserting or artfully insinuating that the Church of England bears too great a resemblance to that of Rome, and that her Daughter the Protestant Episcopal Church of this country, in her most prominent features, is very like her Mother?

You shall hear farther from me on this subject; in the mean time, I remain your very affectionate friend,

CORNELIUS.*

For the Albany Centinel.

MISCELLANIES. No. XXII.

THOUGH I had often heard of Bishop White's pamphlet, yet I never saw it until lately. The copy which I use was printed in Philadelphia, by David C. Claypole, 1782. The plan of government proposed by the Bishop was in general adopted; at least so far as respected the division of the continent into larger and smaller districts; but that part which related to ordination was omitted, in consequence of the strong prejudices of some.† Of this the Bishop was aware when he wrote. "To depart," says he, "from Episcopacy, would be giving up a leading characteristic of the communion; which, however indifferently considered as to divine appointment, might be productive of all the evils generally attending changes of this sort." Rather than to run any risk of evils which the change might occasion, it was determined to obtain the ordination of Bishops from the Bishop of London; as this, *however indifferently considered as to divine appointment*, would comport with certain prejudices. No one can misunderstand the Bishop, who reads what follows:

"It cannot be denied, that some writers of the Church of England apply very strong expressions to Episcopacy, calling it a divine

* The foregoing letter was sent to the printers of the Albany Centinel, who, from a wish not to extend the controversy, declined inserting it. The friends of Episcopacy will regret that in consequence of this circumstance no other productions of this writer appear in this controversy. *Ed.*

† Episcopal ordination was adhered to, not from "the strong prejudices of some," but from the *general principles* of Episcopalians. The plan of the pamphlet was founded on the presumption that the Episcopal succession *could not be obtained*. As soon as there appeared a prospect of obtaining it, Bishop White was among the first to propose and to unite in the measures that were adopted for that purpose. *Ed.*

appointment, the ordinance of Christ, and the law of God, and pronounce it to be of *divine right*.* Yet, in reason they ought to be understood as asserting it to be binding, wherever it can conveniently be had; not that law and gospel are to cease rather than Episcopacy." The Bishop shows that Mr. Hooker† and others clearly make this distinction; and he gives the words of Archbishop Whitgift, quoted by Bishop Stillingfleet, as asserting that "no kind of government is expressed in the word, or can necessarily be concluded from thence."‡ The last paragraph of the chapter is full and explicit. It is as follows:

"Now, if even those who hold Episcopacy to be of divine right, conceive the obligation to it to be not binding when that idea would be destructive of public worship, much more must *they* think so, who, indeed, venerate and prefer that form as the most ancient and eligible; but without any idea of divine right in the case. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favour *unquestionably* the sense of the Church of England; and, *as he believes*, the opinions of her most distinguished prelates for piety, virtue, and abilities."

The Bishop, in order to render his reasoning the more perspicuous, and so as not possibly to be misunderstood, has put some words in italic. Let the author of "A Companion for the Festivals," &c. and all his abettors read, and ponder in their hearts. Bishop White "*believes it to be the sentiment of the great body of Episcopalians in America*," that Episcopacy is not of divine right. "*In which respect*," says he, "*they have in their favour* UNQUESTIONABLY *the sense of the Church of England; and,* AS HE BELIEVES,

* This is a true representation of the sentiments of the generality of the eminent Divines of the Church of England on the subject of Episcopacy. There is no inconsistency between these sentiments, and the exception some of them are disposed to make for "a case of inevitable necessity." *Ed.*

† The quotations already adduced from HOOKER prove, beyond all doubt, that, whatever allowance he might be disposed to make for a case of "*inevitable necessity*," he expressly maintained that Episcopacy was of *divine appointment*. The following quotation is added as further proof on this point: "I may securely, therefore, conclude, there are, at this day, in the Church of England, no other than the same degrees of ecclesiastical orders, namely, *Bishops*, *Priests*, and *Deacons*, which had their *beginning from Christ and his blessed Apostles* themselves." Hooker's Eccl. Pol. B. 5. Sec. 78. *Ed.*

‡ Archbishop Whitgift, in this quotation, uses the term government in the sense in which the *Puritans*, whom he opposed, used it, as including all the *particulars of discipline*, as well as *rites* and *ceremonies*. See the note concerning Whitgift, at p. 87, 88; and also the note at p. 107, concerning the sense in which Hooker, and other advocates of Episcopacy, sometimes use the term *Church government*. In his letter to Beza, Whitgift uses language, which puts beyond all cavil his sentiments as to the *divine* and *apostolical* institution of Episcopacy. "We make no doubt," says the Archbishop in this letter, "but that the Episcopal degree which we bear, is an institution *apostolical* and *divine*; and so *always* hath been held by a continual course of times from the *Apostles* to this *very age of ours*." See Dr. Chandler's Appeal Defended, p. 35. *Ed.*

*the opinion of her most distinguished prelates for piety, virtue, and abilities."** Do I misrepresent the passage? Who is so hardy as to charge me with this? Reader, judge for yourself. The passage is written in the 28th page of the pamphlet.

Will any ask, Who is Bishop White, that *his* sentiments should have so much weight? Let me ask such a person, Who is *he* who contradicts that for which there is such ample proof? The Bishop believes on good foundation. He gives a reason for his faith. He is surrounded with a cloud of witnesses. He has produced a sufficient number, and he could easily produce many others. He is, notwithstanding, a true Episcopalian;† and he moves with dignity

* When the author of the pamphlet here quoted asserts, that "the most distinguished prelates of the Church of England venerate and prefer Episcopal government as the most ancient and eligible, but without any idea of *divine right* in the case," it is presumed he must mean *absolute divine right*, without any allowance for a case of "inevitable necessity;" for, with this allowance, Hooker, whom the author of this pamphlet professes to take as the guide of his opinions, expressly maintains that "the *institution of Bishops* is from *God*, the *Holy Ghost* is the *author* of it." That a departure from Episcopacy in a case of *necessity* is allowable, does not prove that Episcopacy is not a divine institution: for all will admit that the neglect of the *divine* institutions of *Baptism* and the *Lord's Supper* may be allowable in *cases of necessity*. What these cases of necessity are, it may be difficult to determine; and must finally be left to the decision of that gracious Being, who, wherever he finds a sincere desire and endeavour to know and to do his will, will not be "extreme to mark what is done amiss."

Even the author of the pamphlet here quoted, who only justifies a departure from Episcopacy in "an extraordinary exigency," and where "ordination by Bishops *cannot be had*," holds out the doctrine that "*the Episcopal power was lodged by Christ and his Apostles in the superior order of the Ministry.*" For in his first letter, signed An Episcopalian, which will be found in the subsequent pages, he assumes as *his own*, the *Episcopalian opinion* as stated in his pamphlet. And this opinion is in the following words: "There having been an *Episcopal power* lodged by *Jesus Christ* with his *Apostles*, and by them exercised generally in person, but sometimes by delegation, (as in the instances of Timothy and Titus) the same was *conveyed by them*, before their decease, to *one pastor* in each *Church*, which generally comprehended *all the Christians in a city*, and a convenient *surrounding district*." *Ed.*

† "A True Episcopalian!" And yet, according to this writer, "no Presbyterian could argue more to the purpose." [See Mis. No. XX.]

According to the author of Miscellanies, a "*true Episcopalian*" is one who places Episcopacy, not, as his Church does, on the ground of "Scripture and ancient authors," but merely on the footing of *expediency and preference*.

According to this author, a "true Episcopalian" is one, who, instead of maintaining with his Church in the offices of ordination, that "*Almighty God*, by his Holy Spirit, *appointed divers orders* of Ministers in the Church," refers their authority merely to *Apostolic practice*.

According to the author of Miscellanies, a "true Episcopalian" is one, who, though his Church acknowledges none as "lawful" Ministers, with *sufficient authority*, but those who have "Episcopal consecration or ordination," maintains that those *Presbyterially ordained* have sufficient authority.

If these be the principles of a "true Episcopalian," pray, how is he to

and usefulness in the highest order in his Church. He *venerates and prefers* her form of government *as the most ancient and eligible.* Against this, Presbyterians have no objection.* They freely yield to others that privilege which they claim for themselves. They wish to stand at a distance from all bigotry and censoriousness. May the lawn sleeves of Bishop White be always as unsullied as is his character! May those on whom he puts his hands, in *confirmation*, receive divine blessings! May those whom he ordains, with his Presbyters, be "ambassadors for Christ!" May the churches which he *consecrates*, be dwelling places of the Most High! May he preserve, until the end of life, that estimation in which he is held! Finally, may he be approved by the great "Shepherd and Bishop of our souls!"

As he does not believe Episcopacy to be of *divine right*, so he gives what he conceives to be the origin of its order of Bishops. "In the early ages of the Church," says he, "it was customary to debate and determine in a general concourse of all Christians in the same city; among whom the Bishop was no more than president."† Again, "The original of the order of Bishops was from the Presbyters choosing one from among themselves to be a stated president in their assemblies, in the second or third century."‡ For the support of this opinion much and high authority can, and may hereafter be produced. The mode is perfectly Presbyterian to choose a president for a time. This is necessary for the preservation of order; but still he has no superiority of power farther than what arises from the office to which he is appointed. He is still a Presbyter. The Presbyterians call him *Moderator* or *President;* and they may call him *Bishop*, as is said to have been the custom in the primitive Church. Had Episcopalians aimed at nothing more, had they not contended for a distinct and permanent order in the Church superior to Presbyters, as being of divine and immutable constitution, and perpetuated by uninterrupted succession, there would have been no controversy with them. Then would there have been a reasonable prospect of union between them and other denominations. Now the other denominations are obliged to stand on their own defence.

In my next number I hope to finish the extacts from Bishop White's pamphlet, and to make some reflections upon the whole.

be distinguished from a "true *Presbyterian?*" Happily the character of a "true *Episcopalian*" is not to be determined by the standard of the author of the Miscellanies, nor the opinions of Bishop White, to be ascertained by his representations. *Ed.*

* And yet this writer, in his first number, asserted, that "the classical or Presbyterial form of Church government is the *true* and *only* one which Christ prescribed in his word." How then can Episcopal government be the most *ancient* and *eligible?* *Ed.*

† But may not the Bishop, in addition to this *power of presiding*, have possessed the power of ordination, &c.? Does the author of the pamphlet assert, that he had not the exclusive power of ordaining to the Ministry? *Ed.*

‡ The author of Miscellanies here attributes to the author of the pamphlet what is not *his* opinion but the opinion of certain Dissenters whom he had quoted, (referring to Neal's history as his authority) called the "Smectymnuan Divines!" ..... *Ed.*

At present I shall conclude with an extract from "A Discourse of Religion," by Sir Mathew Hale, Lord Chief Justice of England.

"That ecclesiastical government," says this great and good man, "is necessary for the preservation of religion, is evident to any reasonable and considerate man; and that the Episcopal government constituted in England, is a most *excellent* form of ecclesiastical government, and *exceeds* all other forms of ecclesiastical government, may be easily evinced; and that it is the best adapted to the civil government in this kingdom, is visible to any intelligent person; and yet I do not think that the essence of Christian religion consists in this or any other particular form of government.* A man may be a good and excellent Christian under this or any other form of ecclesiastical government; nay, in such places where possibly there is no settled form of ecclesiastical government established.

"But if we observe many persons in the world, we shall find some highly devoted to this or that particular form of government, as if all the weight of the Christian religion lay in it; though the wise and sober sort of conformists know and profess this, yet there be some rash people that will presently unchurch all the reformed Churches beyond the seas which are not under Episcopal government.† That if they see a man, otherwise of orthodox principles, of a pious and religious life, yet if scrupling some points of ecclesiastical government, though peaceable, they will esteem him little better than a heathen or publican, a schismatic, heretic, and what not: on the other side, if they see a man of great fervour in asserting the ecclesiastical government, observant of external ceremonies, though otherwise of a loose and dissolute life, yet they will be ready to applaud him with the style of a son of the Church, and, upon that account, overlook the miscarriages of his life, as if the essence and life of Christian religion lay in the bare asserting of the form of ecclesias-

* Who has ever asserted that "the *essence* of the Christian religion consists in this or any other particular form of government?" May not Episcopacy be of *divine appointment*, and binding upon Christians, without being the *essence* of religion? *Ed.*

† The "rash people" to whom Chief Justice Hale alludes, and who, ranking among the brightest luminaries of the English Church, were surely not inferior to him in talents, learning, and piety, do not *unchurch* any of their fellow Christians. *Episcopacy*, till the time of Calvin, was the uniform and sacred characteristic of the Christian Church. As far then as Episcopacy is a characteristic of the Christian Church, those denominations who have departed from it have *unchurched* themselves. Let us hear again what the "judicious HOOKER," who, some anti-Episcopalians would have us believe, gives up the necessity of Episcopacy to a true and *perfect* Church—let us hear what he says on this point. Speaking of the order of Bishops, he observes, (Eccle. Pol. B. vii. Sec. 5.) "Nor was this order *peculiar* unto *some few* Churches, but the *whole world universally* became subject thereunto; insomuch as *they did not account it to be a Church which was not subject unto a Bishop.* It was the *general* received persuasion of the *ancient Christian world*, that ECCLESIA EST IN EPISCOPO, the *outward Being* of a Church, consisted in the *having of a Bishop.*" It is to be presumed that the *general received opinion of the ancient Christian world* will be considered as of at least as much authority as the opinion of Lord Chief Justice Hale. *Ed.*

tical government."* [Hale's Contemplations, vol. i. p. 448. Edinb. edit.]

I have been charged with being "personal" and "vindictive;" but I have written nothing which can be called more personal and severe than this: "*Wise and sober sort of conformists;*" that is, English Episcopalians. "*Some rash people;*" such as the author of "A Companion for the Festivals," &c. and his followers. "Unchurch all the *reformed Churches which are not under Episcopal government;*" just as the Episcopal Priests in this State have done. Bishop White shall be my advocate, and I will have the cause tried before Lord Chief Justice Hale.†

* Let these remarks fall on those who deserve them. Every true "son of the Church" will disclaim their *justice*, and will question their *moderation* and *charity*. No person can be guilty of the gross absurdity of maintaining that the observation of "*external ceremonies*" will atone for a "*loose and dissolute life.*" But does Chief Justice Hale, does the Miscellaneous author mean to assert, that a *good life* will save a man who neglects those *positive institutions* which God has established as the means of grace, and ranked among the conditions of salvation?

This improper and invidious comparison between the *essentials* and *circumstantials* of the Church, is often made by the opponents of *Episcopacy*. Dr. Campbell has urged it in his lectures, and is thus replied to by DAUBENY: "All true religion, it is to be remembered, has its source in Revelation. To that same source, the *essentials*, and, for the *most part*, the *circumstantials* of religion are to be traced up. Considered in this light, it is our duty to hold them in equal reverence. To make use of the observation of the judicious Butler—'As it is one of the peculiar weaknesses of human nature, when, upon a comparison of two things, *one* is found to be of *greater* importance than the *other*, to consider this *other* as of scarce *any importance at all;* it is highly necessary that we remind ourselves, how great presumption it is, to make light of *any institutions* of divine appointment; that our *obligations* to obey all God's commands whatever, are *absolute* and *indispensable;* and that commands merely *positive*, admitted to be from him, lay us under a *moral* obligation to obey them; an obligation *moral* in the *strictest* and most *proper* sense!' Butler's Analogy, p. 270." See Daubeny's Prelim. Dis. to his Discourses on the connection between the Old and New Testament, p. 142, &c. *Ed.*

† If Bishop White is to be the advocate of the author of the Miscellanies, he must give up the position which he repeatedly advances, that "there is no pre-eminence of one Minister above another; that all are equals." For Bishop White, in a late sermon before the General Convention, maintains, that the Apostles instituted an order of Ministers, with a *supereminent commission;* that this commission has been *handed down* to the present times; and that this is the "*originally constituted order.*" If Lord Chief Justice Hale is to sit in judgment upon the author of Miscellanies, he will be reproved for his assertion, that "Diocesan Episcopacy is corrupt and injurious." [See his Misc. No. 10.] For Lord Chief Justice Hale, in the very extract above quoted by the author of Miscellanies, asserts, "that the *Episcopal* government, constituted in England, is a most *excellent* form of government, and *exceeds* all *other* forms of ecclesiastical *government!*" At the tribunal which the author of Miscellanies has himself chosen, he stands condemned. *Ed.*

For the Albany Centinel.

MORE QUERIES.

1. IN giving the opinion of Dr. Doddridge on the passage in Acts xiii. 3, respecting the ordination of Paul and Barnabas, why did the "Layman" omit these words of the Doctor, in his paraphrase; "In token of their designation to that extraordinary office?"* Where does the Doctor say that "*it was no ordination at all?*"† Admitting that "*they were not now invested with the apostolic office by these inferior Ministers,*" as I think every judicious commentator will admit, yet may not a strong inference be drawn in favour of Presbyterian ordination? Does not the "Layman" himself yield the point, so far as can be expected, when he speaks of this and of the passage in the Epistle to Timothy, as of "*doubtful construction?*"‡ Does not Bishop Pearce convey the same idea as Dr. Doddridge, when he adds, after the words "whereunto I have called them," "*that is, for preaching the gospel to the Gentiles?*" When persons are set apart for a particular work, in a particular manner, is it not a fair inference, that they are to be thus set apart for the work of the ministry in general?‖

2. On what authority does a writer, under the signature of "Cyprian," intimate that Epaphroditus was an *Apostle?*§ I have

* The Layman was not guilty of unfair quotation, as this writer insinuates. He quoted the *note* of Dr. Doddridge on the passage; the words quoted by this writer are in the *paraphrase*. He could have had no reason for keeping these words out of view, for they only assert, what he maintains, that Paul, Barnabas, &c. did not then receive the ordinary office of the ministry, but were designated to the "extraordinary office" of preaching the Gospel to "several countries of Asia." *Ed.*

† Let the candid reader peruse the note of Dr. Doddridge on this passage, which is given entire by the Layman in his 6th No. and then determine whether Dr. Doddridge does not disclaim the idea that this was an *ordination to the work of the ministry.* *Ed.*

‡ Here we discover the *characteristic candour* of the author of Miscellanies. The Layman, willing to concede the utmost to the opponents of Episcopacy, states; that "in respect to these passages, the *utmost* that can be contended for, is that they are *disputable* passages." And then inquires, "Is it correct or safe to build up a mode of ordination *unknown* to the Church for 1500 years, and *expressly* contradicted by the constant exercise of the power of commissioning, by an order of men superior to the *Elders* of Ephesus, upon two cases of *doubtful construction?*" And this, to be sure, is yielding the point! What must a cause be that is supported by such pitiful sophistry! *Ed.*

‖ That is, a solemn *commendation* of those, who are *already Ministers*, to the *grace of God*, for the discharge of their ministry in a *particular district*, is proof of the mode by which they originally received the ministerial commission. *Ed.*

§ He *intimated* it on the authority of *St. Jerome*, which he supposed would be decisive with those who, on some occasions, are disposed to consider *St. Jerome* as an oracle; and because Epaphroditus was styled "*an Apostle*" by St. Paul. On the authority of the primitive writers, Hooker asserts, "*they* whom we *now* call *Bishops*, were usually termed at the *first*

heard of Matthias being "numbered with the eleven Apostles;" and of Paul being "called to be an Apostle;" but I have never found such a commission for Epaphroditus. It is true that in Phil. ii. 25, he is called "humoon apostolon," properly translated *your messenger;* but I never knew that his being employed as a *messenger* to carry the churches' alms to Paul entitled him to a rank with Paul himself. If this be so, may not *John Leland*, who escorted the mammoth cheese to Mr. Jefferson, be also called an Apostle?

3. Do the Episcopal Priests expect to "be heard for their much speaking?" Or do they intend to write a folio as large as "Caryl on Job," which would require twice the patience of Job to read?

4. How many Bishops does "Cyprian" think he can muster in the two first centuries, beginning with Timothy and Titus, whom he will fix, the one at Ephesus, and the other at Crete, whether the Apostle Paul will or not? Since he so freely quotes the Fathers now, in his arguments from scripture, what will be left for them to say when he expressly calls upon them? Had he not better confine himself to one thing at a time?

5. Would it not seem that the Church of England, in protesting against the Pope's supremacy, had not protested against his *infallibility?* Or rather, does it not seem as if she had transferred both to herself? Is not the conduct of certain Episcopalians in this State, in unchurching all who do not belong to their sect, and who do not believe as they believe, as to the order, power, and succession of Bishops, to set themselves up to be both *supreme* and *infallible?**

6. What do Episcopalians mean when they speak of some churches having Presbyterian ordination through *necessity?*† Can none of the English Bishops be spared to cross the Tweed into Scotland, or to take a tour into foreign countries, to "set in order the things that are wanting?" Were the Presbyters to come to them, would they not perform the same kind office which they performed for Americans? If there be real *necessity* and not *choice*, how is it possible then to keep the succession *uninterrupted?*‡

AN INQUIRER.

APOSTLES, and so did carry their *very names* in whose *rooms of spiritual authority they succeeded.*" Eccl. Pol. B. 7. Sec. 4. *Ed.*

* This writer must again be told, that "certain Episcopalians in this State" set up no claims in regard to the "order, power, and succession of Bishops," which were not avowed by the Church universal for 1500 years. The constant attempts of the author of Miscellanies to involve the Episcopalians in the odium excited against Roman Catholics are equally unfounded and ungenerous. An honest disputant, and above all, a conscientious inquirer after truth, should surely be ashamed of these arts. *Ed.*

† Episcopalians have never made this assertion. They have only contended that the plea of necessity is the only plea, in the opinion of many celebrated advocates of Episcopacy, which can justify a departure from Episcopacy; and that *Calvin and others* made this plea in *the first instance* as a justification of their departure from it. *Ed.*

‡ The *succession* is not interrupted by any *particular* Church departing from Episcopacy. It could only be *interrupted* by a *total* departure from Episcopacy throughout the *universal* Church. The *succession* is preserved in the order of *Bishops;* and as long as any of this order remains, the succession is not interrupted. *Ed.*

For the Albany Centinel.

CYPRIAN. No. V.

WE have now seen the evidence which we derive from scripture in support of the claims of our order of Bishops. It appears to me that this evidence alone is perfectly satisfactory.

As we advance, however, with the Church in her progress, and examine the writings of the early Fathers, our evidence accumulates at every step. At a very early period, it is placed beyond all possible controversy, that this form of government was established in the Church.

And here let me appeal to the common sense of every unprejudiced reader, to bear witness to the truth of the following proposition.

If we had only obscure hints given us in scripture of the institution of this form of government by the Apostles, and if at a very early period—as soon as any distinct mention is at all made of the subject, this appears to be the only form of government existing in the Church, have we not the strongest possible presumption, have we not absolute demonstration, that it was of Apostolic original? Who were so likely to be acquainted with the intentions, with the practices, with the institutions of the Apostles, as their *immediate successors?* If, then, we should admit for a moment (and really it is almost too great an outrage against sound reasoning, to be admitted even for a moment); I say, if we should admit, for the sake of argument, that "the Classical or Presbyterial form of Church government was instituted by Christ and his Apostles," at what period was the *Episcopal* introduced? When did this monstrous innovation upon primitive order find its way into the Church of Christ? At what period did the Bishops make the bold and successful attempt of exalting themselves into "Lords in God's heritage?" These are questions which the advocates of parity have never yet been able to answer, which they never will be able to answer. They tell us, indeed, of a change that must have taken place at an early period, that Episcopacy is a corrupt innovation; but they can produce no proof on which to ground these bold assertions. They are countenanced, in these assertions, by none of the records of these times that have been transmitted to us. It is a mere conjecture, a creature of the imagination. It is conjectured that this change took place immediately after the Apostolic age. It must be that this change took place, or Presbyterian principles cannot be maintained. Thus a mere *conjecture* on their part is to overbalance the most solid and substantial *proof* on ours. In order to follow these aerial adventurers in their excursions, we are to desert the broad and solid bottom of facts, and launch into the regions of hypothesis and uncertainty.

We say, then, and I hope it will be well remembered, that from the *earliest* information which is given us concerning the institutions and usages of the Christian Church, it undeniably appears, that there existed in it the three distinct orders of Bishops, Presbyters, and Deacons. We say, that this circumstance amounts to demonstrative evidence, that these three orders were of divine institu-

tion—were of Apostolic appointment. And here, moreover, let it be remarked, that it is not incumbent upon us to prove that Episcopacy was not an innovation upon the primitive establishment. The presumption operates entirely in our favour. The burthen of proof on this point lies upon them. They are required to show that there is any foundation for the hypothesis that the government of Christ's Church underwent any such change at this early period.

But we do not stop here. We maintain that to suppose the form of government in the Church of Christ to have been so fundamentally altered at this time, is the wildest imagination that ever entered into the head of man. Let us contemplate the circumstances of this case.

It is *supposed* that Christ and his Apostles instituted originally but one order of Ministers in his Church, equal in dignity and authority. It is *imagined*, that immediately after their death, a number of aspiring individuals abolished this primitive arrangement, elevated themselves to supreme authority in the Church of Christ. Concerning the *time* at which this innovation was effected, the advocates of Presbyterianism are by no means agreed. The most learned among them, however, admit that it must have taken place before the middle of the second century, about *forty or fifty years after the times of the Apostles.* BLONDEL allows that Episcopacy was the established government of the Church within forty years after the Apostolic age. BOCHART assigns as the period of its origin, the age that immediately succeeded the Apostles. He says it arose, *paulo post Apostolos.* SALMASIUS even allows that this government prevailed in the Church before the death of the last of the Apostles. And, in fact, this is the only period at which it can be supposed to have originated with any degree of plausibility. It shall be my task to show that it is altogether *improbable*, that it is almost *impossible*, that any innovation upon primitive order and discipline could have been effectuated at this early period.

Within forty years after the times of the Apostles, we are told, that the Bishops, by a bold and successful effort, trampled upon the rights and privileges of the Clergy, and elevated themselves to the chair of supreme authority! What! Those who were the immediate successors of the Apostles—those who had received from these miraculous men the words of eternal truth, the institutions of God's own appointment—so soon forget the reverence and duty which they owed them—so soon, with a rash and impious hand, strike away the foundation of those venerable structures which they had erected! Would they not permit the Apostles to be cold in their graves before they began to undermine and demolish their sacred establishments? Would such iniquitous proceedings have been possible with men who exhibited, on all occasions, the warmest attachment to their Saviour and to all his institutions? Will it be imagined that the good IGNATIUS, the venerable Bishop of Antioch, he who triumphantly avowed that he disregarded the pains of martyrdom, so that he could but attain to the presence of Jesus Christ—will it be imagined that he entered into a conspiracy to overthrow that government which his Saviour had established in his C urch? Would the illustrious POLYCARP, the pride and ornament of the Churches of Asia, have engaged in the execution of so foul an en-

terprise—he, who, when commanded to blaspheme Christ, exclaimed, "Four-score and six years have I served him, and he never did me any harm; how, then, shall I blaspheme my King and my Saviour?" In short, can all the pious Fathers that succeeded these, be supposed to have co-operated in perfecting the atrocious work which they had begun? These things will not be credited.

But even supposing that these pious men, whose meek and unaspiring temper renders it altogether incredible that they made any such sacrilegious attempt, were inclined to obtain this pre-eminence in the Church; can it be imagined, that the remaining *Presbyters* would have *witnessed* these daring *usurpations* with *indifference?* Would they have made no effort to save themselves and their brethren from the control of so undue and illegitimate an authority? Could none be found amongst them possessed of so much zeal in the service of their divine Master, so ardently attached to his holy institutions, as to induce them to resist such a bold and impious attempt? In short, would not such an attempt by a few Presbyters, according to the uniform course of things, necessarily have agitated and convulsed the Church? Would not the period of such an innovation have become a marked and peculiar æra in her existence? Can the advocates of parity show any thing in the history of man analogous to their supposed change in ecclesiastical government at this time? Could ever such a radical and important alteration have been produced in any government, civil or ecclesiastical, without being accompanied by violence and convulsion? We find that the congregations, at this time, were extremely jealous of the authority that was exercised over them. This jealousy made its appearance even during the times of the Apostles. Some took it upon themselves to call in question the authority of St. Paul, others that of St. John. From the Epistle of Clemens to the Corinthians, it would seem as if some disorders had arisen amongst them from a similar source. Is it to be supposed then that any number of Presbyters would have dared, would have proved successful had they dared, to endeavour to accumulate in their hands such undue authority as that which was claimed by Bishops? And even if we should allow that a few Presbyters might in some places have had the talents and address to elevate themselves to this superiority over their brethren, is it probable, is it possible, that this took place at the same time over the universal Church? Can such a singular coincidence of circumstances be reasonably imagined? The Church had, at this time, widely extended herself over the Roman empire. Did, then, the Churches of Africa, of Asia, of Europe, by a miraculous unanimity of opinion, enter at the same moment into the determination to change their form of government from the Presbyterial to the Episcopal? I will not do so much discredit to the understanding of any reader as to imagine that he does not at once perceive the inadmissibility and the absurdity of such a supposition.

Let us, however, suppose the most that our adversaries can desire. Let us suppose that the primitive rulers of the Church were destitute of principle. Let us suppose them devoid of attachment to the institutions of Christ. Let us suppose that they waited every opportunity to promote their own aggrandizement. Let us suppose the difficulties removed that opposed them in their ascent towards

the chair of Episcopal authority. What was there, at this period, in the office of Bishop to excite their desires, or to invite their exertions to obtain it? The veneration attached to it, as yet, extended no farther than to the family of the faithful. The Church was on all hands encountered by the bitterest enemies. By elevating themselves, therefore, to the pre-eminence of Bishops, they only raised themselves to pre-eminence in difficulties, in dangers, in deaths. Their blood was always the first that was drunk by the sword of persecution. Their station only exposed them to more certain and more horrid deaths. Was an office of this kind an object of cupidity? Is it to be supposed that great exertions would be made, many difficulties encountered to obtain it? But I need say no more on this part of the subject.

The idea that an alteration took place at this time in the form of government originally established in the Church of Christ, is altogether unsupported by any proof.

It is proved to be unfounded by unnumbered considerations.

CYPRIAN.

For the Albany Centinel.

MISCELLANIES. No. XXIII.

WHILE the extracts from Bishop White's pamphlet may have some effect in lowering the flight of certain Episcopalians, they will be to the great body cause of satisfaction and joy. It will be seen that the defence of Episcopacy does not rest on *divine right* and *uninterrupted succession*; but on *expediency*, or a *preference* for that particular form of government.* Thus, it may be maintained with perfect toleration and charity towards other denominations. Let Episcopalians be assured that they are not, in general, blamed for unchurching all others. The charge is brought only against a few of aspiring minds, who have written with little prudence, and with too slight an examination of the subject.† Bishop White con-

* Does not the preface to the ordination services "rest" Episcopacy on *Scripture and ancient authors?* Do not the prayers in the ordination services set forth that *Almighty God, by his holy Spirit, appointed the orders of the Priesthood?* Does not HOOKER, who stands at the head of the venerable list of the advocates of Episcopacy, maintain, that "the institution of Bishops was from *God*, the Holy Ghost was the author of it?" Does not Bishop White himself maintain, that "the *Apostles* appointed some with a *supereminent commission*, and that the persons so appointed have *handed down* their commission through the *different ages* of the Church?" What foundation then has the assertion that "the defence of Episcopacy does not rest on *divine right and uninterrupted succession*, but on *expediency* or *preference?*" *Ed.*

† Let the *justice* of this last charge be tested by the present discussion. As to the charge of "aspiring minds;" there may be as much pride in opposing Episcopacy, as in advocating its claims. There is not a little truth in the observation of the Layman in his second address: "This lofty hatred of subordination, ah! how opposite is it to the humility of the Gospel! What mischief hath it not operated both in Church and in State!" *Ed.*

cludes his pamphlet with urging the same doctrine and the same pious sentiments with which he began; as will appear from the following:

"Perhaps, however, there would be little room for difference of sentiment among the well informed, if the matter were generally taken up with seriousness and moderation, and were to rest on religious principles alone. But unhappily there are some, in whose ideas the existence of their Church is so connected with that of the civil government of Britain, as to preclude their concurrence in any system, formed on a presumed final separation of the two countries. Prejudices of this sort will admit of no conviction but such as may arise from future events; and are therefore no farther considered in this performance, than with a sincere sorrow, that any persons, professing to be of the communion of the Church of England, should so far mistake the principles of that Church, as to imagine them widely different from what form the religion of the scriptures.

"As for those who are convinced that the United States have risen to an independent rank among the nations, or who even think that such may probably be the event of the war, they are loudly called on to adopt measures for the continuance of their churches, as they regard the public worship of God, the foundation of which is immutable; as they esteem the benefit of the sacraments, which were instituted by the supreme Bishop of the Church; and as they are bound to obey the scriptures, which enjoin us 'not to forsake the assembling of ourselves together, as the manner of some is.'

"It is presumed there are many, who, while they sincerely love their fellow Christians of every denomination, knowing (as one of their prayers expresses) that the 'body of Christ' comprehends 'the blessed company of all faithful people,' are more especially attached to their own mode of worship, *perhaps* from education, but *as they conceive*, from its being most agreeable to reason and scripture, and its most nearly resembling the pattern of the purest ages of the Church. On the consciences of such, above all others, may be pressed the obligation of adopting speedy and decisive measures to prevent their being scattered "like sheep without a shepherd," and to continue the use of that form of divine service, which they believe to be "worshipping the Lord in the beauty of holiness."

From the above extract we are informed as to the cause of the prejudices of some against the system proposed by the Bishop; it was an attachment to the civil government of Britain, and an opposition to the independence of the United States.* Or, they conceived, that the existence of their Church depended on a continuance of its former connection. But there is a remarkable opposition in what the Bishop pleads for, to the sentiments expressed by the author of "A Companion for the Festivals," &c. and "for the Altar," &c. The one speaks of "the benefit of the sacraments"

* What is the design of this insinuation? Episcopalians will yield to none in attachment to the government of their country, and in zeal for its independence. True Churchmen will always be found the supporters of order and good government. *Ed.*

administered by those who should be ordained in the manner which he had proposed, and without the "Episcopal succession;" the other declares that the administration of ordinances by such, would be "nugatory and invalid." He puts these words into the mouth of a communicant: "Let it be, therefore, thy supreme care, O my soul, to receive the blessed sacrament of the body and blood of thy Saviour, only from the hands of those who derive their authority by regular transmission from Christ," &c. In another place he says, that "none can possess authority to administer the sacraments but those who have received a commission from the Bishops of the Church." Indeed the sentiment runs through his books, which he seems to have written on purpose to inculcate it.

There is likewise some difference between the Bishop and the Priest as to their notion of the "body of Christ." The one has no scruple to call other denominations "fellow Christians;"—the other does not extend his charity beyond the Episcopal Church, except in cases of "*ignorance, invincible prejudices, imperfect reasonings*, and *mistaken judgments*;"* and even in these, he seems unwilling to make any "*allowance*," but leaves it to God. His notion of "fellow Christians," and "the blessed company of all faithful people," will be seen in what he says on the Church and its unity. He has much more charity for the Heathen than for non-Episcopalians, as appears by his saying, "*In every nation he that feareth God and worketh righteousness, is accepted of him.* But where the gospel is proclaimed, communion with the Church by the participation of its ordinances at the hands of the duly authorised Priesthood, is the indispensable condition of salvation."† The tenderness of the Bishop is remarkable in accounting for the attachment of Episcopalians to their own mode of worship. "*Perhaps*," says he, "from education, but *as they conceive*, from its being most agreeable to reason and scripture," &c. He does not magisterially pronounce that they are right; but they *conceive* that they are; they have been *educated* in this opinion; and he is willing to make the same allowance for others. With the author of "A Companion for the Festivals," &c. no excuse is admitted for a departure from Episcopacy, except what approaches to profound ignorance, or downright idiocy.‡ I shall now make some brief reflections upon the whole.

1. It may be said that Bishop White pleads only for "a temporary departure" from Episcopacy, and that in cases of "necessity." I answer, that his reasoning is as strong for a *total* as for a *tempo-*

* What more charitable excuses can be made for the errors of men, than by assigning these errors to *unavoidable ignorance*, to *invincible prejudices*, or to those causes to which the greatest and the best of men are exposed, *imperfect reasonings* and *mistaken judgments?* *Ed.*

† Why did the author of Miscellanies omit the sentence which immediately follows the above, in which *unavoidable ignorance*, and *involuntary error*, are admitted as excuses for separation from the duly authorised Priesthood of the Church? *Ed.*

‡ The author of Miscellanies here repeats the very *candid* remarks which he before made in his 21st number. Let the reader see there the note upon them, p. 122, 123. *Ed.*

very departure.* How long is the departure to last? It will be answered, as long as the necessity. This may be for ever. The Bishop was of opinion when he wrote, that it might be a considerable time. "Are the acknowledged ordinances of Christ's holy religion," says he, "to be suspended for years, perhaps as long as the present generation shall continue, out of delicacy to a disputed point, and that relating only to externals?" But, let me ask, of what advantage would Ministers be, ordained in the manner proposed by the Bishop, if, as the author so often referred to asserts, there would be no "duly authorised Priesthood," and the administration of ordinances by them would be "inefficacious?"† If it would be departing from the *Bishop*, violating the *unity* of the Church, and interrupting the "uninterrupted succession?" Not to spend many words with my opponents; do they give up the notion that Episcopacy is of *divine right*, and do they contend for it on the same principles with Bishop White?"‡ Do they admit the validity of Presbyterian ordination, and acknowledge that there are other true Churches besides their own? If so, all controversy, on my part, is at an end.

2. It is a happy circumstance for Episcopalians that Bishop White published his pamphlet, and that it is still to be found. They might otherwise be deemed the most intolerant sect which has ever existed.|| In justice to themselves they ought to have the pamphlet re-printed; for large as my extracts have been, there would be a superior advantage in reading the whole.

3. There is reason to lament that Episcopalians did not improve the opportunity which the revolution gave them. Had they formed the government of their Church on the plan recommended by Bishop White, and then invited non-Episcopalians to a friendly conference, some ground might have been found on which to meet. Even the idea of *permanent presidents* might have been listened to; but to insist upon the *divine right* of Episcopacy, and upon an order of Bishops having extraordinary powers, and *uninterrupted succession* from the Apostles, was to bar the door against all accommodation.

4. I believe that Bishop White will say that I have not misrepresented his meaning. If in any place I have been so unfortunate as to misunderstand him, I shall, upon the least notice, correct it; and if I find others misrepresenting him, I shall consider myself under obligation to defend him.

* Let us hear what the author of the pamphlet himself says on this point. "Surely with a man who believes there have been three orders from the beginning, the *necessity* of a *temporary* departure does not involve that of a *final* abrogation." See his letter signed "An Episcopalian." *Ed.*

† "A case of *inevitable necessity*" may be an exception to a general principle. *Ed.*

‡ Will the *author of Miscellanies* adopt Episcopacy on the principles of Bishop White, and admit that *the Apostles constituted an order of the ministry with a supereminent commission, which has been handed down through succeeding ages?* *Ed.*

|| What spirit does this charge display? To style a sect *intolerant*, for exercising a privilege which they enjoy in common with other denominations, and maintaining the principles of their Church! *Ed.*

6. Should I continue to write, I shall examine the testimony of the Fathers; though I consider this as altogether unnecessary. They have been repeatedly examined by those who had the best opportunity, and they do not prove, in the early ages of Christianity, the existence of *diocesan* Bishops. The very utmost that can be drawn from them, is, that Presbyters were chosen to preside, either for a time, or permanently, in their ecclesiastical assemblies.* The Episcopacy of the primitive Church was widely different from that established in the Churches of Rome and of England. I shall, however, cease for a time, and allow my opponents, if they be so inclined, to come up with me.

* Let us see now what Bishop HOADLY, who cannot be suspected of *partiality*, says on this point. "Some other learned men see such manifest footsteps, in the highest antiquity, of the supereminency of *one* person in the *Churches*, that they are obliged to own it: but then they say that at first this was only a *Prime-Presbyter*, a *President* in the meeting of the *Presbyters*, not invested with any authority, properly so called, over them in their *cures*, but voluntarily chosen by them for the better management of their *assemblies*, &c. This hath been said by the learned *Blondel*, and *others*. But I fear this will be found only an *evasion*, in order to avoid his acknowledging such *Bishops* in the very first years after the *Apostles*, as he confesses to have been universally settled less than forty years after them. For,

"The *instances in antiquity* which *he acknowledges to prove this*, do indeed prove a great deal more. The *Angels* of the *Churches* in the *Revelations*, are persons to whom the *care* of those *Churches* was in a particular manner committed; and of whom an account of the miscarriages and defects in them, is in a particular manner required. These, he saith, were *Prime-Presbyters*, not *Bishops*: though it will be hard to give a reason, unless he will draw an argument from hence, that all parts of the *Episcopal office* are not here expressly attributed to them. And it will be hard likewise, to show, how a *Prime-Presbyter*, by being only chosen *President* of the *College* of *Presbyters* for the more orderly management of their joint-counsels, should become chargeable with the *faults of their Churches*, with which, according to this supposition, he had nothing to do. For it is manifest he could be no more accountable for any *congregation* but his own, than any of the other *Presbyters*, had he not the care of *others* committed to him in some peculiar manner. And this he could not have, if he were only *Prime-Presbyter* in the *College*. For as such he was only responsible for his own failings in his duty in that post: and as for other faults, an account of them should rather have been demanded of those *Presbyters* who were the *teachers* and *governors* of the particular congregations. But if a *Prime-Presbyter* were *one* whose duty it was to inspect and take care of those *Churches*, in which there were *Presbyters* also fixed, as, according to *Blondel*, he must have been; then it is evident that this *Prime-Presbyter* was in truth a *Bishop* with subject *Presbyters* under him. And since he freely grants that these *Prime-Presbyters* had the superintendency over many *churches* or *congregations* with their *Presbyters*; and was after such a manner responsible for them; and this by the constitution of the *Apostles*, or their *disciples* before the death of them all; what is this but to give them the dominion of a *Bishop* over their *brethren*? and what reason can be given why it should not be acknowledged that *Episcopacy* was settled in the churches in those early days? Especially considering that this *Prime-Presbyter* remained in his office during his life. "Hoadly's Def. of Epis. Ord."

Ed.

6. The charges have been brought against me of having taken up a prejudice against the Episcopal Church, and of having written with bitterness. Nothing has ever occurred to excite my prejudices against that Church; and the writings of many of her Clergy are to me invaluable. I esteem their book of "Common Prayer;" and as to the Episcopalians in this State with whom I am acquainted, both Clergy and Laity, I have a high respect for them. Some of my expressions may have been too playful, and bordered on ridicule; but as to personal resentment, bitterness, I reject them, because I never felt them.—With the author who has been the occasion of my writing, my acquaintance is small. I know, however, enough to make me respect his talents and his virtues. As to my principal opponents, "A Layman" and "Cyprian," I wish that the former may soon become a good Priest, and the latter, in due time, a good Bishop. I have no objection to their preferring Episcopal ordination, provided that they will cease to assert it on *divine right*; for I think that this is untenable, offensive to their fellow Christians of other denominations, and injurious to themselves.

[*Remarks, by the Editor, on the preceding Number.*]

It is certainly the duty of every Episcopal Minister to enforce what his Church inculcates; that "Almighty God, by his holy Spirit instituted divers orders of Ministers in his Church;" that "it is evident unto all men diligently reading holy scripture and ancient authors," that these orders "are Bishops, Priests, and Deacons;" and that "no man is to be esteemed a *lawful* Minister, who has not had Episcopal consecration or ordination." Prudence may be exerted in the *manner* in which this is done, but certainly cannot absolve him from the duty itself. To the charges of uncharitableness and intolerance which may be brought against him, let him reply in the language of one of the most able defenders of evangelical truth and primitive order that the present age has produced:* "As a Minister of the Church, it is my duty to speak of it *as it is*. I cannot alter the nature or form of it, to accommodate it to the case of those who are separated from it. Firmly persuaded with HOOKER, that *Episcopacy* is the primitive *apostolical institution*, I must consider obedience to it to be a matter of *Christian obligation*. Every endeavour, therefore, to persuade my fellow Christians to a conformity to that government which appears essential to the promotion of the object which God may be supposed to have had in view at its original institution, namely, that of *preserving the unity of the Church in the bond of peace*, appears to me to be one of the greatest acts of *charity* a Christian Minister can perform."—"At the same time, with respect to those who are in an actual state of separation, we say with the Apostle, 'what have we to do to judge

* Rev. Charles Daubeny, now Archdeacon of Sarum. See the sixth letter of his "Appendix to his Guide," and the preface to the *second* edition of the "Guide to the Church."

them that are *without*; them that are without God judgeth; they are in the hands of that all gracious and all merciful Being who judgeth righteous judgment; and to him we leave them."

How far the maintaining of Episcopacy may be "*injurious*" to Episcopalians in a *worldly* sense, is a consideration which ought to have no force on the *conscience* of her Ministers. But surely the author of Miscellanies does not mean to insinuate that Episcopalians are to be, *in any shape*, the subjects of *persecution* for exercising a privilege possessed by all denominations, for maintaining tenets which have been handed down from the earliest ages of the Church; tenets which, in the opinion of one by no means partial to them, "have been from the beginning favourable to *peace and good order*."*

That the inculcating of Episcopacy has been injurious to the Episcopal Church in a *spiritual* sense, is contrary to fact. As a *spiritual society*, she has always flourished most, when her Ministers have not only faithfully inculcated her *evangelical doctrine*, and strictly adhered to her *primitive worship*, but have also maintained, with firm and prudent zeal, the *Divine commission* of the *orders of her ministry*. *Ed.*

For the Albany Centinel.

THE LAYMAN. No. IX.

THE question of Episcopacy, is a question of fact, to be determined by a sound interpretation of the sacred volume.

Let us attend to the situation of the Church while our *Saviour* was upon earth.

Let us attend to its situation under the government of the *Apostles*, who were sent by the Son, as the Son had been sent by the Father.

Jesus Christ commissioned twelve and the seventy, but he gave them no authority to commission others. The high power of ordination was exercised by himself alone. Here, then, were three orders; our *Saviour*, the great Head of the Church, the twelve *Apostles*, and the seventy *Disciples*.

The twelve were superior to the seventy, both in *dignity* and *power*.

They were superior in *dignity*. The Apostles are every where spoken of as the constant attendants of our Lord. We are expressly told that they were ordained, that they might be with Jesus, as well as that he might send them forth to preach. Mark iii. 14. The seventy were appointed simply to preach, and were sent before our Lord into the cities, "*whither he himself would come*," to prepare the people for his reception. The commission of the Apostles was much more general, directing them to preach the gospel to all the Jews.

Again—The inauguration of the twelve was much more solemn than that of the seventy. In relation to the first, we find our Sa-

* Smith's Wealth of Nations, Book v. chap. 1. Part iii. Art. 3.

viour directing his disciples to pray to God to send labourers into the harvest. We find him continuing himself a whole night in prayer. In the inauguration of the seventy, there was nothing of all this solemnity.

The Apostles were, likewise, superior in *power*.

They alone received the commission to offer the eucharistic sacrifice of bread and wine. To them were twelve thrones appointed, whereon they should sit, judging the twelve tribes of Israel. On them was to rest the fabric of the Church; "*the wall of the city having twelve foundations, and in them the names of the twelve Apostles of the Lamb.*" Revelation xxi. 14. Upon the happening of a vacancy, by the apostacy of Judas, Matthias was raised to his Bishoprick, being numbered with the eleven Apostles, and taking a part of their Ministry. Acts i. Matthias had been one of the seventy. For this we have the testimony of Eusebius, of Jerome, of Epiphanius. Mark, Luke, Sosthenes, with other Evangelists, as also the seven Deacons, were of the seventy, if the primitive Fathers of the Church be at all to be relied upon as witnesses of facts. And these persons, even after their promotion, were still inferior to the twelve, being under their government.

The twelve *Apostles*, and the seventy *disciples*, then, were *distinct* orders, whether we have respect to their *dignity* or their *power*.

Let us proceed to consider the situation of the Church, under the *government of the Apostles*, their Master having ascended to heaven.

The eleven met our Saviour, on a mountain in Galilee, according to his express appointment. "*And Jesus came and spake unto them, saying, All power is given unto me, in heaven, and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you alway, even unto the end of the world.*" Matt. xxviii. 18, 19, 20.

"*Then said Jesus to them again, Peace be unto you: As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.*" John xx. 21, 22, 23.

Our Saviour, then, constituted the Apostles Governors of his Church, authorizing them to exercise the powers necessary to regulate its affairs, and to provide for its continuance. This, of course, involved the right of ordaining such inferior officers as might appear to them to be requisite. Indeed, the commission expressly says, "As my Father hath sent me, even so send I you." Jesus was sent by the Father, with power to send others; and, of course, the Apostles were sent with a similar authority. In pursuance of their commission, they ordained the two inferior orders of Elders and Deacons; and, before their departure from the world, they created a higher order, investing it with their own Apostolic authority of ordaining Ministers, and of governing the Church.

Into all this let us briefly inquire.

Were the Apostles invested with spiritual authority over lay Christians?

Did they possess any control over the Ministers whom they ordained?

Was their office an extraordinary one, or was it designed for permanent continuance in the Church? in other words, have they had Successors?

It cannot be necessary to say much to prove that *lay Christians* were *subject* to the spiritual jurisdiction of the *Apostles*. Did any of the laws of Christ require explanation, recourse was had to the Apostles, and their sentence every where obeyed. They, likewise, prescribed such rules as were necessary to the peace of the Church, or the order and decency of divine worship. In the first Epistle of Paul to the Corinthians we find laws, many of which were never expressly enjoined by Christ, and to some of which the Apostle requires obedience on the avowed principle of his own authority. "*And the rest will I set in order when I come.*" "*And so ordain I in all Churches.*" In the same style Paul addresses the Thessalonians, "*We have confidence that ye both do, and will do the things which we command you.*"—"*When we were with you, we commanded you.*"—"*Now we command you brethren.*" 2 Thes. iii. It would be easy to produce a great variety of passages on this point; but it cannot be necessary. Let it also be remarked, that the power of prescribing rules was accompanied with the power of enforcing their execution by suitable punishments. In his Epistles to the Corinthians, Paul threatens to use sharpness, to come with a rod, and to revenge all disobedience. The same Apostle delivered Hymeneus and Alexander unto Satan, that they might learn not to blaspheme. He condemned, even in his absence, the incestuous Corinthian; requiring strictly that his sentence be put in execution. With the power of inflicting punishment was connected that of pardoning the condemned; a power exercised by St. Paul in the case of the Corinthian, which has just been mentioned.

We have seen that the commission which Christ gave to his Apostles invested them with power to *ordain Ministers* in his Church.

This power they accordingly exercised.

The twelve together ordained the seven Deacons. Paul and Barnabas ordained Elders in every city. As the Apostles were subject to Christ, so were the Ministers whom the Apostles ordained subject to them. Whilst our Saviour was upon earth, the Apostles were his attendants, and were sent forth by him to preach. And after his ascension, the Apostles received a similar attendance and obedience from the inferior officers whom they appointed. For example, Mark was Minister to Paul and Barnabas; afterwards to Barnabas alone. At Ephesus, St. Paul was attended by Timotheus and Erastus, whom he sent, before him, into Macedonia. But cases showing the superior authority of the Apostles occur continually in the New Testament: I can enumerate but a few of them. Paul calls the Elders of Ephesus to Miletus, and gives them a most solemn charge. This shows clearly that they were under his government. At Corinth, the same Apostle, although absent, excom-

municates, absolves, enacts laws. Some of these laws too were binding upon Ministers who had been endued even with supernatural gifts. "*Let the prophets speak two or three, and let the rest judge.*"—"*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord.*" 1 Corinth. xiv. Ministers who refused to pay due obedience and respect to the Apostles, are censured as hereticks, and as disturbers of the peace of the Church. An example of this kind occurred in *Diotrephes*, who resisted the authority of St. John, representing him, no doubt, as "*a Lord in God's heritage.*" The Apostle threatened to punish his contumacy.

The *Apostles*, then, were the *supreme governors* of the Church. Both Clergy and Laity were subject to their jurisdiction. They alone exercised the power of ordination, by which the sacerdotal authority was continued and preserved. I am not going to enter into the case of Timothy, about which the advocates of parity so obstinately dispute. We know that the Apostles ordained, for we are expressly told so in different parts of scripture; and ecclesiastical history attests the fact as perfectly as any fact that it records. Let our opponents prove that the term Presbytery, that term on which they build so much wretched sophistry, designates an assembly of Elders like those of Ephesus. This they can never prove; and until they prove it, the passage avails them nothing.

Now, let us inquire whether the *apostolic office* was purely extraordinary and personal to the twelve; or whether it was designed for *permanent continuance* in the Church.

"*Lo, I am with you alway, even unto the end of the world.*" How will those who contend that the Apostles have had no successors reconcile this passage with their doctrine! The individuals whom Jesus addressed, continued not beyond the ordinary term of human life. The promise is intelligible only when considered as embracing those who should throughout all time succeed to the apostolic office. But I forbear to dwell on this passage, since we have evidence on the point amounting to absolute demonstration. The *apostolic office* was not personal to the twelve. It did not cease with them. *It was extended to others.* If these positions be not correct, then is there no truth in the New Testament.

Upon the apostacy of Judas, did his office expire? No; Matthias was put in his place, being numbered with the eleven Apostles. "*And his Bishoprick let another take.*" Acts i. 20.

Barnabas was an Apostle. He exercised the powers of an Apostle, and the name is expressly applied to him. He is even placed, in the history of the Acts, before St. Paul.

Epaphroditus, Andronicus, and Junius, are called Apostles. The translation, it is true, is messenger; but the Greek term is the very one which in other places is rendered Apostle, and why it is not rendered so in these cases, no sufficient reason can be given. But leave out of the question the examples of Epaphroditus, Andronicus, Junius. The cases of Barnabas and Matthias most clearly prove that the apostolic office was not personal to the twelve. If it had been personal to the twelve, it would have ceased with them. They could not have presumed to bestow it on others.

If from scripture we go to the *primitive Fathers*, we find them bearing the most decisive testimony against the principle for which our opponents contend.

Ireneus, Tertullian, Cyprian, Jerome, all speak expressly of *Bishops* as the *successors of the Apostles*.

How, then, do the advocates of parity support their doctrine in this point?

They talk to us of the miracles which the Apostles performed, of the prophecies which they uttered, of their being inspired writers, and witnesses of the transactions of Jesus. It is true, the power of miracles has ceased, so also of prophecy. The scriptures being composed, there could be no further necessity for inspired penmen; and none but the cotemporaries of Jesus could be witnesses of his acts. But did these things make up the apostolic office? Surely not: if they did, then Apostles existed in every congregation. Supernatural gifts were very common among the primitive Christians; being bestowed even upon women, but surely not making them Apostles. The Apostles governed the Church, they preached, they baptised, they administered the eucharist, they ordained, they confirmed. In all this they exercised powers of perpetual necessity in the Church. Where, then, is the pretext for representing them as officers purely extraordinary? Was preaching an extraordinary act? was baptising, was the administration of the Holy Supper, was ordaining? No; the Apostles were stated and regular officers of the Church. To talk about the supernatural gifts bestowed upon them is perfectly idle. You might as well say that the women on whom the Holy Spirit was effused, on the day of Pentecost, were all Apostles.

The *Apostles*, then, were *regular officers* of the Church of Christ. They have had *successors*, and they will continue to have successors until the end of the world. The Elders and the Deacons were subject to their control. They alone exercised the high powers of *ordination* and *government*.

We proceed to observe that, before their departure from the world, *they constituted an order of Ministers*, in whom they *invested these powers*, giving them authority to rule the other Clergy, and making them the channel through which the sacerdotal office was to be conveyed to future generations.

This is completely proved by the cases of St. James, Bishop of Jerusalem, of Timothy, of Titus, of Epaphroditus, of the seven Angels of pro-consular Asia. Primitive history most completely establishes the fact. Clemens Romanus, Ignatius, Polycarp, Ireneus, Clemens of Alexandria, Tertullian, Origen, Cyprian, all prove it in the most unequivocal manner. Look for one moment at Eusebius. He composed his history in the beginning of the fourth century, about two hundred years after the death of the Apostle John. All the necessary records of the churches were put into his hands by the order of the Emperor Constantine, and from these he compiled his work. Does he give any account of a change from Presbyterianism to Episcopacy? So far from it, that he has inserted the names of all the Bishops who had succeeded each other, in the principal churches, beginning with the individuals whom the Apostles appointed, and descending, regularly,

to his own time. Let the advocates of parity produce a single primitive historian who yields this sort of evidence to the apostolic institution of their system. They cannot produce a single writer. This I aver positively. They try to make Clemens Romanus speak in their favour; but it is by the old and miserable sophistry of names. This Father sometimes speaks of Bishops and Deacons; which circumstance, say the advocates of parity, proves that there were but two orders. They might as well prove that there were but two orders under the Jewish dispensation, because they are called Priests and Levites. Clemens Romanus was Bishop of Rome, and ruled the inferior Clergy. This we are expressly told by Irenæus, Tertullian, Eusebius, St. Jerome. Clemens of Alexandria styles him Clement the Apostle.

But I forbear. This paper has already been extended to too great a length; and I am now obliged to leave the controversy. It had been my intention to go regularly through the evidences of the divine institution of Episcopacy; but a voyage to Europe, which I have been some time contemplating, and which I am now compelled to take for the benefit of my health, renders this impossible. I regret the circumstance the less, however, since the able writer, under the signature of Cyprian, promises to do full justice to the subject. Expecting to sail in a few days, I cheerfully commit to him the future management of the discussion.

A serious examination of the subject of Episcopacy had convinced me, in opposition to the prejudices and habits of education, of its divine origin; and a sincere desire to defend what I esteem the cause of truth led me to engage in this controversy.

While I believe those who have departed from Episcopacy to be in a great error, and would entreat them, in the most urgent manner, to examine the principles on which they stand, I can sincerely say that I feel disposed to put the best construction on their conduct. There are excellent men of all denominations; and great allowance, we humbly hope, will be made for error by the righteous Judge of the earth. Let it be recollected, however, that error is venial only in proportion as it is involuntary. How then shall that man excuse himself who, having been warned of the defect of the ministry at whose hands he receives the ordinances of the gospel, neglects, nevertheless, to give attention to the subject, and to examine dispassionately those works which prove the necessity of union with that Church, the validity of whose ministrations, even its most inveterate opponents are obliged to acknowledge. *In the Episcopal Church there is certainty of being in covenant with God.* Its Priesthood has a valid authority to act in the name of Christ; and I do believe that almost all who shall engage in the examination of this subject, with a determination to seek only for truth, will come to the conclusion, that those who have laid aside the divinely instituted government of Bishops, Priests, and Deacons, must rely upon uncovenanted mercy.

I cannot but regret that there should be so strong a disposition in the Miscellaneous writer to descend to low wit, and to sneering and contemptuous expressions. He is greatly deceived if he supposes they will give force or success to his cause. The serious inquirer after truth cannot fail to be disgusted with such conduct.

It certainly furnishes no light presumption of the weakness of the system into whose service it is forced. The question before us is of the highest moment; and all dissenters who can possibly find opportunity, are bound, by every principle of duty, to give it an attentive examination. It ill becomes our opponents to endeavour to put the thing off, by representing it as a matter of little importance, and by charging Episcopalians with narrowness and bigotry. This is the weak resource of men, conscious of the unsoundness of the ground on which they stand. We invite inquiry. Let the principle for which we contend be examined; recollecting, always, that the institution which we maintain has been laid aside by a very trifling proportion of the Christian world; the dissenters from Episcopacy being confined to the western Church, in which Church they sprang up, but a few centuries ago, amount now to a most insignificant proportion of its numbers.

As to the charge of illiberality, let it be recollected that this comes from men who make the doctrine of absolute decrees almost fundamental to the system of the gospel, representing all who reject it as half Christians, whose hearts have not been brought to submit to the sovereignty of God. With much more truth might the rejection of Episcopacy be placed to a hatred of control, which disdains the idea of superiority, loving equality in the ministry because it is flattering to the pride of the human heart.

When the Apostles proclaimed the religion of Jesus, declaring that there was no other name given under heaven whereby man could be saved, might not the same charge of bigotry have been preferred against them? And may not Episcopalians contend for that system of government which the Apostles established, and which they never invested man with the power to change. While we maintain that Episcopacy is essential to the Church of Christ, and that those who have departed from it have no spiritual authority whatever, have no Ministers, and no ordinances, we presume not to judge of their motives, or to determine on their future condition. These we leave to the eternal Judge, who will deal justly and graciously with all men. Where the true faith is professed, and where there is real sincerity of heart, we believe God will bestow his blessing. Indeed, in every nation, he who feareth God, and worketh righteousness, will be accepted of him. At the same time it is the duty of every man to enter the Church of Christ, and to conform to the divinely instituted government of that Church. Schism is still, in the language of the Apostle, a carnal sin. This is the only way in which charity on the one hand, can be reconciled with a sacred adherence to Christian truth on the other.

Do you ask us to give up Episcopacy? What reply will you make to the Quaker, who accuses you of bigotry in refusing to renounce the ordinances of Baptism and the Holy Supper, as essential parts of the Christian dispensation? Take back, then, your charge of illiberality, lest it recoil upon your own heads, and be employed to your own destruction. In fact, be assured it is not from what men term bigotry that you have to apprehend danger. No; it is a loose spirit, tending to the breaking down of all government, that threatens the Christian world with destruction. Lay preachers will prove your bane; and their presumption is the genuine result of

those loose principles on which your departure from Episcopacy is grounded. In truth, loose principles never fail to return, in time, to torment their inventors. There is as much right to officiate without any commission, as with one derived from an invalid authority; and the reasoning adopted by the advocates of parity leads directly to the conclusion, that all pretenders to a spiritual call may enter at once, without any outward commission, upon the administration of holy things. Thus is the office of the Priesthood laid open to ignorant and self-sufficient men, who bring religion into contempt, causing many to offend, and to fall from the faith.

There is a closer union than is generally imagined between schism and heresy. The Church is the pillar and ground of the truth. It is the candlestick, the doctrine being the light set in it. Without the light, the candlestick is indeed of little use; but the candlestick being taken away, the light is in perpetual danger of being thrown down and destroyed. What God has joined together, let no man put asunder. The government and the faith have been united by Christ, and they can never continue long in a sound state when separated from each other. The union of the government and the faith is the ordinance of Christ. Their separation has been the rash work of human hands.

I now leave the controversy. My object in the beginning was simply to correct the false views that might be presented by the Miscellaneous writer. This I trust I have done. It would take me a long while to go through the evidences of the divine institution of Episcopacy. Expecting to sail in a few days, for Europe, I am obliged to abandon the undertaking. But I feel perfectly easy in leaving it in the hands of Cyprian. He will do justice to the subject.

A Layman of the Episcopal Church.

For the Albany Centinel.

CYPRIAN. No. VI.

LET us now leave the sacred records, and examine the proofs which the *early Fathers* afford us of the existence of the *Episcopal* form of government in the primitive Church.

Here the advocates of parity find no countenance given to their principles. The early Fathers give their full, clear, and unequivocal testimony in demonstration of the point which we wish to establish. So well aware, indeed, are our adversaries of the powerful aid which we derive from them, that they have been compelled, in self-defence, to resort to the very unjustifiable expedient of making an attempt to invalidate their authority, to diminish the weight of their testimony. When the writings of the Fathers give even the shadow of support to their preconceived opinions, then, truly, they are disposed to view them in the most favourable light. But no sooner are they discovered to contain any thing that militates against these opinions, than they are no longer considered as authentic—they are no longer worthy of credit.

The *credibility* of the early Fathers, as the reporters of *matters of fact*, cannot, without outraging the soundest principles of reasoning, be called in question. They are men of undoubted veracity. The same reasons that would induce us to reject their testimony, would operate with equal force towards the exclusion of all human testimony as a legitimate vehicle for the conveyance of truth. It is true, that in their writings are contained many false principles, many erroneous opinions, much illegitimate reasoning. But does this consideration tend, in the smallest degree, to diminish the force of their testimony as the *relaters of matters of fact?* Facts are simple and unambiguous in their nature. They cannot be misunderstood. In the relation of facts, the most illiterate are not subject to error or misapprehension. The early Fathers, then, as the reporters of facts, cannot be considered as liable to objection, although in matters of doctrine and opinion they are not always worthy of implicit faith.

But what can these objectors intend by attempting to assail the credibility of the Fathers? Do they not know that the same blow that will lessen our confidence in the testimony of the primitive Church, will proportionably weaken the foundation on which Christianity rests? Is it not upon the *fidelity* of the primitive Church that we must depend for the purity and integrity of the *canon of scripture?* Is it not upon her *testimony* that we must establish the divine institution of *infant baptism?* Is it not upon the usage of the primitive Church that we justify ourselves for the observation of the *sabbath of the first day?* Let these writers beware that they wound not Christianity in a vital part, by aiming a blow against the authority of the early Fathers.

It cannot, then, be questioned that the Fathers are credible *reporters of matters of fact.* This is all we demand as essential to the accomplishment of our present purpose. It is *matter of fact* that there existed in the primitive Church three distinct orders of the Priesthood, *Bishops*, *Presbyters*, and *Deacons.* Does the testimony of the primitive Fathers go towards the establishment of this point? If it does, it is no longer a subject that will admit of controversy.

Let us begin with the earliest writers. In them nothing seems to militate against Episcopacy; every thing contributes to the confirmation of it. The Miscellaneous writer has, indeed, with a degree of exultation and triumph, challenged us to produce the testimonies of Clemens Romanus and of Polycarp. What was the object he had in view, when he thus, with an air of defiance, made this demand of us? Did he wish to impress upon the minds of his readers the idea that Clemens and Polycarp furnish any materials towards rearing the superstructure of Presbyterian discipline? If he did, he was either disingenuous, or ignorant of their writings. They contain nothing that favours Presbyterian principles. They contain nothing that is at hostility to the Episcopal hierarchy. It is true, they contain very little that bears any relation to this subject. It is on this account that they are not mentioned by us in the investigation of it. Their silence, surely, will not operate as an argument in our favour or against us. It happens, however, that we have the sentiments of Polycarp enlisted on our side by this strong and conclusive cir-

cumstance. He recommends to the Churches, to which he writes, the Epistles of Ignatius. Now, in the Epistles of Ignatius, the three orders of Bishops, Presbyters, and Deacons, are distinctly and repeatedly mentioned as the standing officers of the Church. Polycarp, therefore, by recommending them to the Churches, gives his sanction to the doctrines inculcated in them—he gives his sanction to Episcopal principles.

I have said, that in the Epistles of Clemens Romanus and of Polycarp, there is nothing decisive to be met with on the subject of Church government. Nevertheless, even in them we find some indistinct intimations of the existence of the Episcopal discipline. What are we to think of that passage in Clemens, in which he says, "For the *chief Priest* has his proper services; to the *Priests* their proper place is appointed, and to the *Levites* appertain their proper ministries, and the Layman is confined within the bounds of what is commanded to Laymen." Here the intention of the author and the connection of the passage show that Clemens alludes to the orders of the ministry which existed in the Church of Christ. He, therefore, asserts three distinct orders. What are we to think of the place in which Clemens asserts that the "Apostles went about preaching through countries and cities, and appointed the first fruits of their conversions to be Bishops and Deacons," &c. in which he clearly proves that besides the Apostles, the highest order of Ministers, there were two more in subordination to them? These are passages in Clemens that are strikingly advantageous to our scheme.

In regard to Polycarp; besides that he virtually gives his assent to all that is contained in the Epistles of Ignatius, what will the advocates of parity say to the inscription of his Epistle which runs thus: "Polycarp, and the Presbyters that are with him, to the Church of God which is at Philippi." Does not this intimate his Episcopal pre-eminence? Does not this slight hint (and slight we are willing to admit it is) tend to corroborate that strong and conclusive evidence which we derive from the Revelations of St. John, and from the testimony of ancient writers, in proof that Polycarp was Bishop of Smyrna? Clemens Romanus and Polycarp, then, furnish our adversaries with no weapons with which to assail us. We acknowledge, that from their silence on this topic, we also can derive very little advantage from their testimony. But the fact is, we do not stand in need of their assistance on this point. Their attention was occupied by other subjects. On this account they have but slightly glanced at this; but for this omission of it by them, we are amply compensated in the full, the explicit, and the reiterated mention made of it by Ignatius.

Ignatius lived also in the Apostolic age. He suffered martyrdom a very few years after the death of St. John the Apostle. The Epistles that have been handed to us under his name, have all the marks of genuineness and authenticity. They have the same claims to credit as any of the productions of that early age of the Church. The testimony of Ignatius ought, with every candid reader, to be considered as sufficient of itself, if it be full and explicit, to determine this controversy. Let us, then, collect a few of the most striking passages of his Epistles that relate to this subject. To detail

the whole of what he has advanced on it, would be to transcribe almost the half of what he has written.

If IGNATIUS had written his Epistles in modern times, at a period when this question was agitated, it would seem as if he could not have expressed himself in terms more definite, more unequivocal and decisive. He frequently exhorts the people to yield obedience to their spiritual rulers, and the Presbyters and Deacons to be in subjection to their Bishop. In the Epistle to the Magnesians, he mentions Damas their Bishop, Bassus and Apolonius their Presbyters, and Sotion their Deacon. He praises Sotion, the Deacon, for his subjection to the Bishop and Presbyters, and exhorts them all to reverence their Bishop. In his Epistle to the Trallians, he speaks of their Bishop Polybius, and tells them, "that whilst they live in subjection to their Bishop as to Jesus Christ, they seem to live, not after the manner of men, but according to Jesus Christ." "Let nothing, says he, be done without the Bishop, even as ye now practise." Again. "Let all of you reverence the Deacons as the commandment of Jesus Christ, the Bishop as the Son of the Father, and the Presbyters as the council of God and assembly of Apostles. Without these no Church is named." In another place he says, "He that is within the altar is pure; But whosoever does any thing without the Bishop, the College of Presbyters, and the Deacons, his conscience is defiled." In his Epistle to the Ephesians, he thus expresses himself: "Whosoever is without the altar is deprived of the bread of God. Let us have a care of opposing the Bishop, that we may be subject to God." In his Epistle to the Philadelphians, he says, "Whosoever belongs to God, and Jesus Christ, is with the Bishop. Endeavour, therefore, to partake of one and the same eucharist, for there is but one flesh of Christ, and one cup in the union of his blood, and one altar; as there is one Bishop, with the College of Presbyters, and my fellow-servants the Deacons." In another place: "When I was with you," says he, "I cried out and spoke with a loud voice, Adhere to the Bishop, the College of Presbyters, and the Deacons." Again; "Do nothing without the Bishop." "God, he tells them, will forgive the schismaticks, if they repent and turn to the unity of God, and to the council of the Bishop." In his Epistle to the Church of Smyrna, he exhorts them thus: "Let all of you follow the Bishop, as Jesus Christ does the Father, and the college of Presbyters as the Apostles, and reverence the Deacons as the commandment of God." Again he says, "Let that eucharist be accounted valid which is ordered by the Bishop, or by one whom he appoints." "Without the Bishop it is lawful neither to baptize nor to celebrate the feast of charity." In his Epistle to Polycarp, Bishop of Smyrna, he tells them, "Let nothing be done without your approbation," &c. And afterwards, addressing the people of that place, he says, "May my life be a ransom for those who are subject to the Bishop, Presbyters, and Deacons, and may I have my portion in God with them."

If these passages of Ignatius are not sufficient to decide this controversy, then I must confess myself inadequate to judge of the force of evidence that would be requisite to do it. Here we find expressly mentioned, the three distinct orders, *Bishops*, *Presbyters*, and *Deacons*. The *Bishops* are obviously considered as the *su-*

preme officers. All authority emanates from them. The Presbyters and Deacons are repeatedly and solemnly admonished to yield obedience to them as paramount officers in the Church of Christ. In his Epistle to the Trallians, he exhorts them "to obey their Bishop, as Christ and his Apostles had commanded them." This proves that Ignatius believed that the order of Bishops was instituted by Christ and his Apostles. Thus does Ignatius establish the doctrine for which we contend, beyond all rational contradiction. And let it be remarked, that the peculiar circumstances that attend his testimony are calculated to give it additional force. He suffered martyrdom four or five, or perhaps eight years after the death of St. John. Here, then, is this distinct and reiterated mention made of our three orders of Ministers within eight years of the Apostolic age. Will any one believe that in that short space of time, the hierarchy had been altered from Presbyterianism to Episcopacy?

Nor could it be that the good Ignatius was influenced by any sinister view in exalting the office of the Bishop. If motives of personal aggrandizement, if any worldly considerations had ever mingled themselves with the incentives that propelled him to action, they had, surely, at this time, ceased to operate. He was, at the period in which his Epistles were written, under the prospect of immediate death. He was just about to appear in the presence of that Master whom he would have trembled to think of, had he been conscious of having been influenced in his conduct by any unworthy motives. Would he have proceeded as he did, exultingly, on his way to the place of martyrdom, rejoicing in the anticipation of being offered up for his Saviour, had he made the iniquitous attempt which some are willing to ascribe to him, to overturn the government of his Church? Would he not rather have shrunk back with horror from the prospect of appearing in the presence of that Redeemer whom he had injured and insulted in his body the Church?

We defy the enemies of Episcopal government to evade, by any shifts, that strong and irresistible evidence with which we are furnished from the Epistles of Ignatius. They have never yet been able to refute or in any degree invalidate the arguments we draw from this source, and they never will be able to refute or invalidate them.

CYPRIAN.

For the Albany Centinel.

CYPRIAN. No. VII.

AFTER the abundant proof in demonstration of the divine institution of Episcopacy, which has been extracted from the Epistles of IGNATIUS, it would seem to be superfluous to produce the testimony of any other ancient writer. Nevertheless, I should not do justice to our argument should I stop here. The whole stream of antiquity flows strongly in our favour.

IRENEUS, the celebrated Bishop of Lyons in France, who was

the disciple of St. Polycarp, gives us also his testimony in confirmation of those truths which had been delivered by Ignatius. He asserts the uninterrupted succession of Bishops in all the churches, to the period in which he wrote. He urges this circumstance as an argument by which to refute the opinions of the hereticks, who had arisen in his day. "We," says he, "can reckon up those whom the Apostles ordained to be Bishops in the several churches, and who they were that succeeded them down to our own times. And had the Apostles known any hidden mysteries which they imparted to none but the perfect (as the hereticks pretend), they would have committed them to those men, to whom they committed the churches themselves; for they desired to have those in all things perfect and unreprovable, whom they left to be their successors, and to whom they committed their own *apostolic authority*." He then adds, "because it would be endless to enumerate the successions of Bishops in all the churches, he would instance in that of Rome. He enumerates twelve Bishops, down to Elutherius, who filled the Episcopal chair in his own time." This is the testimony of Ireneus.

To prove the same point, goes the testimony of HEGESIPPUS, of POLYCRATES, and CLEMENS of Alexandria, who flourished at the same period. Clemens of Alexandria was the most learned man of his age. Giving a summary of those duties which concern Christians in general, he says, "that there are other precepts without number, which concern men in particular capacities: some which relate to Presbyters, others which belong to Bishops, others respecting Deacons, and others which concern widows." In another place he tells the Presbyters and Deacons, "that those amongst them who both teach and practise what our Lord hath prescribed, although they be not promoted to the chief seat (that is, the Bishop's) here on earth, shall at last sit on the twenty-four thrones, spoken of in the Revelations of St. John, judging the twelve tribes of Israel." And again he "speaks of the gradual promotion of Bishops, Presbyters, and Deacons, which he resembles to the orders of Angels."

To the testimony of Clemens Alexandrinus, we may add that of TERTULLIAN, who lived nearly at the same time. From him it appears that there had been Bishops settled in all the churches of Africa, from the times of the Apostles to his own. In his Treatise on Baptism, he says, "that the power of baptising is lodged in the Bishops, and that it may also be exercised by Presbyters and Deacons, but not without the Bishop's commission." He asserts also, like Ireneus, the uninterrupted succession of Bishops in all the churches from the apostolic age. It would extend my numbers to a much greater length than I would wish, were I to dwell long enough on these articles, to give full force to the evidence we can draw from each of the Fathers; I must, therefore, pass rapidly from one to another.

ORIGEN, who was the scholar of Clemens Alexandrinus, and who lived in the last of the second and beginning of the third century, lends his aid also in confirmation of our doctrine. Speaking of the debts in the Lord's Prayer, he first insists on the debts or duties, "common to all Christians:" and then adds, "Besides

these general debts, there is a debt peculiar to widows who are maintained by the Church, another to Deacons, another to Presbyters, and another to Bishops, which is the greatest of all, and exacted by the Saviour of the whole Church, who will severely punish the non-payment of it." Here he surely asserts that Bishops are made by Christ himself superior to Presbyters and Deacons.

But let us now come to the writings of CYPRIAN, Bishop of Carthage, in which the most irresistible light is thrown on this subject. I shall give only a few quotations. In reasoning against Novatian, he says, "that there being only one Church, and one Episcopacy all the world over, and orthodox and pious Bishops being already regularly ordained through all the provinces of the Roman Empire, and in every city, he must needs be a schismatic who laboured to set up false Bishops in opposition to them." He affirms, that there cannot be more than *one Bishop* at the same time in a Church. He maintains, that *Bishops* are of our *Lord's appointment*, and derive their office by succession from the Apostles. "The Church," he says, "is built upon the Bishops, and all acts of the Church are governed and directed by them." He speaks of the Christians under his charge, as his Clergy and people, his Presbyters and Deacons. He advises Rogatian, one of his contemporary Bishops, who had desired his opinion concerning a disobedient Deacon, "that if he persisted in provoking him, he should exert the power of his dignity (whereby he means his Episcopal office), and either depose him from his office, or excommunicate him." He complains that some of his Presbyters had arrogated powers to which they had no claim. He even excommunicated some of them for their presumption. He expressly asserts the authority of Bishops over Priests as well as people. He charges all who disobey their Bishop with the sin of schism. In short, to transcribe all that St. Cyprian has said in our favour on this point, would be to write a volume.

Thus does this cloud of witnesses give their united testimonies in proof of the apostolic institution of the Episcopal form of Church government. And EUSEBIUS, who lived in the latter part of the third and the beginning of the fourth century, has, as it were, completed the evidence we derive from this source. He traces back the succession of Bishops in many of the churches, from the apostolic age to his own times. Eusebius had the advantage of all the records of the Church, which could be collected by the aid of Constantine the Emperor of Rome. He lived only two hundred years after the Apostles. He traces back the succession of Bishops at Jerusalem to St. James, of Rome to Linus, of Alexandria to St. Mark, of Antioch to Evodius, of Ephesus to Timothy, of Crete to Titus.

After the times of Eusebius, that the Church was Episcopal, both in her sentiments and in her form of government, is almost as certain as that the sun shone. When AERIUS appeared in the fourth century, and, because he himself was disappointed in his expectation of obtaining the office of a Bishop, of which he was ambitious, endeavoured to sink the Bishops to a level with Presbyters, he met with the general indignation and abhorrence of the Church. For this attempt he is stigmatised as a heretick by Epiphanius, and his new opinion represented "as full of folly and madness, beyond

what human nature is capable of." Could the Church, then, at this period, have been in any degree verging towards these equalizing principles that have since gained admission into her?

Thus strongly does the current of antiquity run in favour of Episcopal principles. The advocates of parity have here, no evasion by which to avoid the force of this accumulated evidence. A few of the Fathers indeed, they have endeavoured, but in vain, to enlist in their service. On the opinion of St. JEROME they place their principal reliance. Let us, then, examine for a moment, the testimony of St. Jerome, and see whether he advances any thing that will operate to their advantage.

Let it be remarked that St. Jerome flourished in the last of the fourth and beginning of the fifth century. His testimony, therefore, supposing it to militate against us, could not be estimated as possessing the same weight as that of those writers who lived nearer the time of the Apostles. It happens, however, that St. Jerome, so far from having advanced any thing that militates against our opinion, has said a great deal in confirmation of it. His words are these: "Having observed that the names of Bishop and Presbyter are used promiscuously in the scriptures, and that the Apostles call themselves Presbyters, he concludes, that at first there was no distinction between their offices, but that Apostle, Bishop, and Presbyter, were only different names for the same thing; and that the churches were then generally governed by a college of Presbyters, equal in rank and dignity to one another. Afterwards divisions being occasioned by this parity among Presbyters, when every Presbyter began to claim as his own particular subjects those whom he had baptised; and it was said by the people, 'I am of Paul, and I of Apollos, and I of Cephas;' to remedy this evil, it was decreed all the world over, that one of the Presbyters in every Church should be set over the rest, and peculiarly called Bishop, and that the chief care of the Church should be committed to him." This is the wonderful passage on which the advocates of parity place so much reliance, and which they represent as fraught with such ruinous consequences to the cause of Episcopalians. Let us analyze it, and we shall find that it is perfectly harmless.

In the first place it will be observed, that St. Jerome merely hazards a *conjecture*, which he thinks probable on this subject; and as he, as well as ourselves, in matters of *opinion* is fallible, we are left to judge of the degree of probability on which his conjecture rests. But St. Jerome builds this conclusion on the promiscuous use of the terms Apostle, Bishop, and Presbyter in the Scripture, which has already been shown to be too weak a foundation to support its superstructure. Chrysostom and Theodoret had remarked the same community of names, but they did not think themselves justified to draw such an inference from it. They still maintained that there was a difference in the *authority*, which was possessed by the *different orders* of Ministers. But let us admit that all that St. Jerome says on this subject is well founded. Let us admit that his premises are just, his conclusion legitimate. Let us admit that first there was no distinction between the Ministers of the Church of Christ, but that all its concerns were managed solely by a College of Presbyters. What is the conclusion that can be drawn from

these concessions which will prove in any degree inimical to us? This is the only inference which we shall be licensed to draw, and which is perfectly innocuous, as it relates to our principles. It will follow, that although there was but one order of Ministers existing in the beginning, yet the *Apostles*, as soon as men began to say, "I am of Paul, I of Apollos, and I of Cephas," and dissention began to rise from this source, instituted the order of Bishops, and invested them with supreme authority in the Church. Let it be noted, that this is said to have been done by the *Apostles*. The order of Bishops is, then, according to St. Jerome, of apostolic institution. This is all that we wish to prove. That the Apostles had a reason for making this appointment surely ought not to diminish the veneration in which we hold it. The same imperious reason will subsist in every age of the Church.

But let us account for these expressions of St. Jerome which have even the appearance of giving a degree of countenance to the principles of our adversaries. He was highly offended at the conduct of some Deacons, who, in consequence of the wealth they had acquired, acted with insolence towards their Presbyters. This excited the resentment of the venerable Father; and whilst under the influence of these feelings, what wonder that in order to humble the Deacons and elevate their Presbyters, he should speak in exaggerated terms of the dignity of the latter? On such an occasion it was natural to run into this extreme. But even whilst in the height of his zeal for the Presbyters he is almost exalting them to the Episcopal dignity, he admits that—*in the business of ordination, Bishops are superior to Presbyters.* In another place he says, that what "Aaron, his sons and the Levites were in the temple, such are the Bishops, Presbyters, and Deacons in the Church of Christ." St. Jerome then says nothing that will contribute to give countenance to those principles which are maintained by the advocates of parity.

I might go through the other Fathers from whom they have endeavoured to derive succour. But if their principal support fails them, his auxiliaries can do them but little service. I have now slightly glanced at the support which we derive from the testimony of the primitive Church. I leave it to my readers to judge whether with such evidence as this on her side, the Episcopal Church has any thing to fear from the assaults of her adversaries.

CYPRIAN.

For the Albany Centinel.

CYPRIAN. No. VIII.

THUS I have, as it were, barely laid open to view the fountains from which we draw our evidence in favour of Episcopacy. I have displayed only the corner stones of that strong foundation which supports the principles of Episcopalians. I have not been able to enter into a minute or thorough investigation of the subject of Church government.

It must, however, be permitted me to indulge the hope, that even from this cursory view of it, it will appear, that the Church of Christ was, for the *first four hundred* years, EPISCOPAL in *principle* and in *practice*. I trust it has been demonstrated to the satisfaction of every unprejudiced reader, that the three orders of *Bishops*, *Presbyters*, and *Deacons*, which are, at this time, the standing officers of the Episcopal Church, were *instituted* by *Christ* and his *Apostles*. I would fain hope also, that from this brief examination of the subject, it has been proved, that the Bishops were invested by the Apostles with *supreme authority* in the Church as their *successors*; that they always enjoyed prerogatives peculiar to themselves; that they alone possessed the *power of ordination*; and, I might add also, the privilege of administering the sacred rite of confirmation. These are opinions which were held in the Universal Church for fifteen hundred years. It is only very lately that they have been called in question. Calvin pleaded necessity for attempting to establish a Church in which the Episcopate formed no part of its organization; and his followers, when that plea will no longer serve to be urged in their justification for continuing their separation from us, are obliged to set themselves to work to fabricate others. Hence all the opposition that has been made to Episcopacy.

The same principles and the same discipline which prevailed in the primitive Church, prevailed also in the CHURCH OF ENGLAND at the time of the Reformation. This will not be denied by any one who is acquainted with the history of those times. We are prepared to show, by indubitable proof, that the sentiments of most of our Reformers were decidedly Episcopal. We are prepared to show that they maintained the *divine right* of Bishops. BANCROFT was by no means, as is boldly asserted by the author of "Miscellanies," the first who broached these opinions. The same opinions were entertained by CRANMER, by HOOPER, by PARKER, by BILSON, by WHITGIFT, and many others. It is not to be wondered at, indeed, if at this period of reform, some of our Divines fluctuated in their sentiments on these points. They had, as yet, received but a very slight examination. So also, they fluctuated in their sentiments on many of the fundamental doctrines of Christianity. But as soon as they had settled themselves permanently in those great principles upon which the Reformation was founded, these Episcopal opinions, we maintain, were connected with them.

We assert, with perfect confidence that we shall not be contradicted, that at the period of the Reformation, and at every succeeding period, the great body of the most learned and eminent Divines of the Church of England have zealously and strenuously contended for the doctrine which we advocate. Fortunately for the Episcopal Church in the United States, these sound principles have found amongst her sons also, able and successful champions. A SEABURY, a CHANDLER, a BOWDEN, and a MOORE, have zealously come forward in their defence—have attracted to themselves signal honour, whilst they were ministering the most important service to their Church. The judicious and amiable *Prelate of Pennsylvania*, although at a very critical and hazardous season, he was willing to relax somewhat from the rigor of his principles, and by

a temporary departure from them, make an effort to save his Church from the ruin that seemed to threaten her—yet, let it be remembered that he has never abandoned these principles. He still adheres to them. These principles and no others are maintained by the author of the "Companion for the Altar;" an author who, in this early effort, has afforded his Church a flattering presage of his future activity and usefulness in her service, and whose talents and virtues no one who has the happiness of being acquainted with him will hesitate to acknowledge. Had the "Miscellaneous writer," instead of venting his resentment against the "Companion for the Altar," and the "Companion for the Festivals and Fasts," gone to the Epistles of *Ignatius* and the writings of the *primitive Fathers*, he would have found more abundant fuel to support the flame of his indignation and to enkindle the prejudices and passions of his readers. He might have drawn from them a much more hideous picture of what he estimates as uncharitableness, bigotry, and intolerance.

The principles of Episcopalians, then, those principles that distinguish them from all other denominations of Christians, are simply the following. They maintain that the three orders of Ministers, *Bishops*, *Presbyters*, and *Deacons*, are of *divine appointment*. They maintain that the order of *Bishops*, the only lawful successors of the Apostles, have alone, through all ages, been invested with the *power of transmitting the sacerdotal authority*. They maintain that no ministrations in holy things are valid unless they are performed by those who have received their commission from them. In other words, the *order of Bishops* is the only *channel* through which the power to perform *sacerdotal functions* can be *conveyed*. These are their sentiments, and they must be indulged in entertaining them. They wish not to judge or offend those who do not think as they do. It is true, there are some consequences which may be deduced from these principles that are disagreeable to the feelings, and at variance with the opinions of other denominations of Christians. This is a circumstance which, we allow, is much to be lamented, but really it is an evil which we cannot remedy. If our doctrine goes to unchurch other denominations, it is much to be regretted. We cannot consent to become so pliant in our principles as to abandon or conceal the truth, because to some persons it is unpalatable.

Whilst we profess to feel a most sincere and ardent attachment to our brethren of other denominations, we must be permitted to feel greater attachment to the institutions of our Saviour. We heartily wish that our sentiments were more consonant to those of our fellow Christians. But when this is not possible, shall the charge of being bigotted, prejudiced, or uncharitable, frighten us into an abandonment of them? The Apostles must have been thought to be men excessively bigotted and uncharitable by the Philosophers of Greece and Rome, when they went through the world proclaiming that none but those who believed in Christ could expect salvation: Yet they did not abandon their doctrine on this account. We will follow their example. No clamour that can be raised against us shall induce us to shrink from declaring the whole counsel of God. We wish not to obtrude our sentiments upon the atten-

tion of those to whom they are obnoxious. We pretend not to hurl anathemas against the heads of those who differ from us in sentiment. We must, however, be indulged both in believing and in teaching what we estimate as the whole truth delivered to us by revelation from God. In requiring this, we exact from others only the same privilege which, in our turn, we are willing to yield them. Are not they permitted to hold the distinguishing tenets of their churches without molestation from us? Do we attempt to interfere with the doctrines they inculcate, with the principles they espouse? Is not the doctrine of predestination, and all those minuter points connected with it and springing out of it, perpetually proclaimed from their pulpits? And yet if there are any doctrines uncharitable in themselves—if there are any doctrines that would excite my zeal to extirpate them from the Church of Christ, they are the doctrines of election and reprobation as taught in the institutes of Calvin. Yet other men differ from me in opinion on these points. I am willing they should do so. Our difference of opinion need not diminish our charity for each other.

Such is the Episcopal Church at this time—such would she always be [in *this* country—such has she ever been in *every* country. She has always been the mildest, the most tolerant and charitable in her spirit of any Church in Christendom. Let it not be imagined that because Episcopalians believe their own Church the only true one, on this account, they entertain uncharitable sentiments of their brethren of other denominations. They utterly disclaim all such unchristian sentiments. They love, they trust, as they should do, all who profess to be followers of that Saviour who is our common hope. We trust we shall at last meet many of them in that haven where we would be. We would entreat them, however, we would call loudly upon them to examine diligently the interesting subject of Church government. It is a most important and fundamental one. It is of the utmost importance to us all that we should be in the true Church, in the Church which was founded by Christ and his Apostles. In no other place can we obtain a title to the covenanted mercy of God. In the Episcopal Church we are assured that we are in perfect security. Her enemies themselves cannot deny that her doctrines are pure, her ministrations valid. Every other path but that which leads through her, is, to say the least of it, extremely perilous. Those who are in involuntary or unavoidable ignorance on this topic, no doubt, will be excused by God. But let it be remembered, that the same indulgence cannot be supposed to be extended to those who, when they have been admitted to the light, have wilfully and obstinately closed their eyes against it.

I have now done; I leave what has been said to the consideration of our readers. If any of them, after an impartial examination of the subject, have come to a different conclusion from myself, I have no disposition to disturb them in the enjoyment of their opinion. It is to be hoped that nothing which has been advanced in this controversy, will beget any uncharitable sentiments in the breasts of the members of different denominations of Christians, either in this place or in any other place to which these papers may have extended. I hope we shall still continue as hitherto, to love each other like brethren.

For myself, I profess to feel a sincere and ardent charity for all denominations of Christians. For the many learned and eminent gentlemen who attend the ministrations of the sanctuary amongst them, I feel the highest respect and esteem. In all that I have advanced in this discussion, I have scrupulously endeavoured to avoid wounding their feelings or those of their people. If I have failed in doing so, I beg them to excuse it. It has originated, if it exists, in zeal for the support of what I have been wont to estimate as truth, and not in a want of respect or affection for them. For the author of "Miscellanies" I profess to entertain similar sentiments. I blame him for his mode of attacking the Episcopal Church. Let him assail us with arguments without any mixture of abuse, and we will hear him patiently. Nevertheless, as he also may be supposed to have felt a laudable zeal in a cause which he thought defensible, and as I am willing to extend to others the same indulgence which I wish them to show to myself, I am disposed to excuse him. With pleasure I avow that I entertain for him sentiments of high respect and esteem, and look forward to the period when a more intimate acquaintance with him, which I should be happy to cultivate, will teach me more justly to appreciate his talents and his virtues. In the mean time, in return for the good wishes he has bestowed upon his opponents, I could most heartily wish him a *good Episcopalian*.

CYPRIAN.

For the Albany Centinel.

VINDEX. No. I.

To the Editors of the Albany Centinel.

GENTLEMEN,

IN the following letter, which I request you to insert in your paper, may be easily discerned the style and spirit of a pamphlet from which the author of Miscellanies, in his late attack on Episcopacy, has made copious extracts; and which he attributes to the Rt. Rev. Prelate who presides over the Episcopal Church in Pennsylvania. In this point of view, the letter may be considered as an important document, illustrating the meaning and tendency of the pamphlet in question. It obviously suggests the following remarks.

The author of the Miscellanies has represented Bishop White (whom he states is the author of the pamphlet) as regarding the Episcopal succession as a thing unnecessary, or of little consequence. But, on the contrary, the author of the pamphlet, as stated in the following letter, proposed to include in his plan a general *approbation of Episcopacy*, and a *determination to procure the succession as soon as convenient*. He only justified a *temporary dispensation* with the *succession* on the plea of *necessity*—a plea, which it is presumed will justify a dispensation with the sacraments of the Church, which are to be considered as necessary to salvation only "*when they can be had.*"

The author of the Miscellanies has also attempted to enlist Bishop White, in the same ranks with himself, as the advocate of Presbytery. The following letter expressly denies that any reasoning friendly to the cause of Presbytery appears in the pamphlet.

But the most important part of the subsequent communication, is a correction of several misrepresentations, in the numbers of the Miscellanies, of the sentiments of Bishop White (considered as the author of the pamphlet) relative to Episcopacy. The pamphlet professed to give a representation of the opinion in favour of Episcopacy. And this representation of the *Episcopalian opinion*, the following letter states "ought, in reason, to be understood as the *author's own.*" Now, according to this opinion, *the Episcopal power was lodged by Jesus Christ with his Apostles, and by them communicated to the superior order of the ministry now called Bishops.* Let the reader peruse the following letter and the extract from the pamphlet subjoined, and then judge whether the author of Miscellanies will be justified in considering a person who places Episcopacy on such a ground as hostile to its divine claims. The Miscellaneous author indeed, imputes to Bishop White, whom he considers as the author of the pamphlet, what is stated there as the opinion of the opponents of Episcopacy; who "conceived" it to be an "innovation," which took place, according to certain Divines quoted in Neal's history of the Puritans, in the second or third century. Now, though the author of the pamphlet expressly speaks of the "improbability" of such an innovation, and quotes from Neal merely to prove the time when, according to the opponents of Episcopacy, the innovation took place, the Miscellaneous writer considers this very opinion, which the pamphlet states to be *improbable*, as the sentiment of its author! But let the reader peruse the letter and the subjoined extract, and judge for himself.

It was not the object of the pamphlet to exhibit a defence of Episcopacy. Its author was studiously desirous to avoid controversy. Its style, therefore, is not the style of argument or controversy, pointed and positive. It is mild and moderate, suited to the critical juncture of the times, and to the conciliating plan which the author had in view, the uniting of all descriptions of Church people, in a plan to preserve their Church till the succession could be obtained.

On the whole, it appears, that if Bishop White is to be considered as the author of the pamphlet, no imputation of being hostile to the claims of Episcopacy can be justly charged on him. In the tract ascribed to him, under the representation of the Episcopalian opinion, he maintained as his *own*, that the *Bishops* derived their *Episcopal power* from the *Apostles*, in whom it was lodged by *Jesus Christ*. He only pleaded for a *temporary* departure from Episcopacy, on the ground of *necessity*. The *Episcopal succession* was to be obtained as speedily as possible.

In conformity with these opinions, Bishop White was one of the most active and zealous in the measures that were pursued to obtain the succession. He left his family, his friends, and his country, and exposed himself, at a late period of life, to the dangers of a voyage across the Atlantic, to obtain for his Church that succession which was necessary to constitute her an Apostolic Church. His attachment to the truly primitive institutions of his Church is well

known, and has been often manifested. And as the Miscellaneous author is willing to take Bishop White as his advocate, let him subscribe to the following sentiments, advanced by the Bishop in his sermon before the last General Convention of the Episcopal Church: "It seemed good to the *Apostles*, to appoint some of these with a *supereminent commission*, of which there were instances in *Timothy* and *Titus*; and, the persons so appointed, have *handed down* their commission through the different ages of the Church. *This is the originally constituted order.* And, therefore, without judging those who have departed from it, we may *wish* and *pray* for its *restoration* in all Christian Churches; as one mean for the restoring of godly discipline, for the having of our 'hearts knit together in love,' and 'that we may with one heart and one mouth, glorify God." The Miscellaneous author may be assured, that if he will permit Bishop White, as his advocate, to use the above language, he will not be suspected of being attached to Presbyterian government, which has uniformly been considered, since its introduction in the sixteenth century, as a departure from the "*originally constituted order.*"

The author of Miscellanies is incorrect in his assertion, that Bishop Provost furnished facts for the pamphlet to the author of it. At the time of publication, Bishop Provost was not personally acquainted with the author, had never corresponded with him, nor did he know any thing of the pamphlet till he saw it in print.

VINDEX.

To the Author of the Publications entitled, "MISCELLANIES."

SIR,

IN some of your late publications, you have given copious extracts from an anonymous pamphlet, published in 1782, and entitled, "The Case of the Episcopal Churches in the United States considered." Being possessed of a copy of this pamphlet, I have compared it with your publications; and I address to you the result of the comparison.

You seem to have done no injustice to the author, in representing him as asserting the lawfulness of a *temporary* departure from Episcopacy in cases of *necessity*; and as believing that a case of this description existed at the time of the publication. So far as your extracts apply to these points, you have not given him any reason to complain. But in some other particulars, which I proceed to mention, I take the liberty of representing to you, that your statements are materially (though, as I trust, unintentionally) incorrect.

The prominent proposal of the pamphlet, and as such printed in larger letters than the rest, is, "*to include in the proposed form of government, a general approbation of Episcopacy, and a declaration of an intention to procure the succession as soon as conveniently may be*; but, in the mean time, to carry the plan into effect, without waiting for the succession." In your nineteenth number,

you take up the *latter* part of his proposal, respecting the immediate execution, without any notice of the former part, which seems essential to the exhibiting of the design of the publication. The effect of the thus separating of two matters intended to be combined, appears in sundry passages of your Miscellanies.

In your twentieth number you say, "No Presbyterian could reason more to the purpose;" meaning than the author of the pamphlet. To what purpose? It must have been intended by you, as the connection shows, to dispensing with *Episcopal ordination*; as in the instances in the reign of Queen Elizabeth. Now, there is no reasoning in the pamphlet to that purpose. There is a mere statement of the fact; which seems to have been designed to apply in this way—That if such a dispensation was allowable, in consideration of circumstances existing at the time; still more might the like be allowed in an exigency much greater. On perusing the pamphlet, I do not find a sentiment which I can suppose an anti-Episcopalian writer would produce in favour of a parity in the Ministry.

What you say in your twenty-first number, concerning the statement in the pamphlet, of the grounds on which Episcopacy is defended, appears to me to convey a representation of the sentiments of the author the very *reverse* of those which are obvious on the face of this part of the production.

For, first, Of a long paragraph, comprehending that statement, you quote a very small part only; although the rest is necessary for the exhibiting of the author's views of the grounds of the argument for Episcopacy.

Secondly, In the stress laid by you on the expressions, "they think," and "as some conceive" (although the latter applies not to Episcopalian disputants, but to their opponents), you seem to intimate that such "thinking" and "conceiving" is accompanied in the author's mind by *doubt*: an *intimation* for which there will seem no cause, when it is considered, that the statement of the Episcopalian opinion is introduced not in an argumentative manner, but in reference to an object very different from that of the comparative merits of Episcopacy and Presbytery. To the purpose of the author of the pamphlet, it was sufficient that Episcopalians "thought" as he defines; whether they thought rightly or not on the question between them and the anti-Episcopalians.

Thirdly, Although by contrasting what you approve of as *moderation* in the pamphlet, with what you censure as *positiveness* in another performance, you seem to imply that the Episcopalian opinion, as stated by the former, was agreeable to the sentiments of the author; yet, in another sentence, you seem to believe that the opposite was intended to be intimated. If you designed to convey this idea, there is no warrant for it in the performance; which ought, in reason, to be understood as conveying, under the representation of the *Episcopalian opinion*, the *author's own*; although in a way the least likely to be construed into a challenge to a theological disputation, which might perhaps be unpleasant to the author at *any* time, but for which, I will venture to say, he could not have found so *unseasonable* a time as that of the publication of this performance. As on this part only of your productions I am at a loss, in some

respects, for your meaning, I shall subjoin the entire paragraph of the pamphlet, thus giving an opportunity to any one so disposed, to compare it with what appears in your publication.

In your same twenty-first number, after repeating a quotation of the pamphlet from Bishop Hoadly, you represent him and the author of the pamphlet as declaring, what I cannot find either of them declare, that *three orders are not of divine appointment*; and then you go on to state what you suppose to be the meaning of the author of the pamphlet, in regard to the extraordinary powers of the Apostles. This subject seems to me quite foreign to the quotation referred to, which simply states the distinction between a *fact*, and an *opinion* connected with it in the minds of some. Bishop Hoadly thought that Dr. Calamy might admit the former, and yet reject the latter. In regard to the views of the author of the pamphlet, he seems to have adduced the quotation in evidence of a distinction between Apostolic practice, and a matter of indispensable requisition.

In your twenty-second number you deliver, as the *opinion* of the *author of the pamphlet*, what he had cited as the *opinion of others*, put in *contrast* with what should be supposed *his own*. In stating the Episcopalian opinion, he had occasion to refer, for the sake of precision, to that of their opponents, in regard to the date of the introduction of Episcopacy; and then, in order to guard (as would seem) against the charge of misrepresentation from that quarter, he gives, in a note, a quotation from Neal's history of the Puritans, containing the opinion of those called the "Smectymnuan Divines," who are there cited *not as evidences* of the *truth of the case*, but of the *sense of their communion*. The part of your production alluded to, is where you quote the pamphlet as asserting that Episcopacy had its origin in the second or third century; for the correcting of which statement, I refer to the extract which I have already promised to subjoin.

In your twenty-third number you assert, that the reasonings of the pamphlet are as strong for a *total* as for a *temporary* departure from Episcopacy. I cannot see any ground for this assertion, except on your misapprehension of the design of the quotation from Mr. Neal. Surely, with a man who believes that there have been *three orders* from the *beginning*, the necessity of a *temporary* departure does not involve that of a *final* abrogation; and if so, it is not correct to represent the reasonings of the pamphlet as applying to both these points alike.

In the same number you lament, that the government of the Episcopal Church was not founded on the plan represented in the pamphlet. If it had occurred to you to have compared the date of the pamphlet with that of an important event which took place about the same time, you would have perceived, that the *ground* on which the plea for a *temporary* departure rested, was soon done away. The pamphlet is dated in 1782; the preliminaries of peace were signed at Paris, in the latter end of autumn in the same year; and tidings of them reached this country early in 1783; it having been for some time known that negociations were begun. After this, the *necessity ceased*, and the author's persisting in his proposal would have been little to the credit of his sincerity.

You have liberally declared, Sir, that if you have misunderstood

the author, you will, on the least notice, correct it. This anonymous notice can have no further claim on the promise than in proportion as your own judgment may be convinced of your supposed mistakes: but in proportion to such conviction, you will doubtless think yourself pledged to an acknowledgment.

AN EPISCOPALIAN.

The extract (referred to in the foregoing letter) from the pamphlet quoted by the author of Miscellanies.

"Let us take a view of the *ground* on which the *authority* of *Episcopacy* is asserted.

"The advocates for this form maintain that there having been an *Episcopal power* lodged by *Jesus Christ* with his *Apostles*, and by them exercised generally in person, but sometimes by *delegation*, as in the instances of *Timothy* and *Titus;* the *same was conveyed* by them before their decease to *one pastor* in each *Church*, which generally comprehended *all the Christians in a city* and a convenient *surrounding district*. Thus were created the *apostolical successors*, who, on account of their settled residence, are called Bishops by *restraint;* whereas the Apostles themselves were Bishops at *large*, exercising Episcopal power over *all* the Churches, except in the case of St. James, who, from the beginning, was Bishop of Jerusalem. From this time the word "Episcopos," used in the New Testament indiscriminately with the word "Presbuteros" (particularly in the twentieth chapter of the Acts, where the same persons are called "Episcopoi" and "Presbuteroi") became *appropriated* to the superior order of Ministers. That the Apostles were thus succeeded by an order of Ministers superior to pastors in general, Episcopalians think they prove by the testimonies of the ancient Fathers, and from the improbability that so great an innovation (as some conceive it) could have found general and peaceable possession in the second or third century, when Episcopacy is on both sides acknowledged to have been prevalent.* The argument is here concisely stated; but (as is believed) impartially; the manner in which the subject is handled by Mr. Hooker and Bishop Hoadly, being particularly kept in view."

For the Albany Centinel,

By the Author of "MISCELLANIES." No. I.

I HAVE published nothing of late on the subject of Church government. Besides an apprehension that the readers were tired of the controversy, I was willing that my opponents should have every advantage, as well as that what had been already written by me, appeared to be more than sufficient.

* "The original of the order of Bishops was from the Presbyters choosing one from among themselves to be a stated President in their assemblies, in the second or third century. Smectymnuan Divines, as quoted in Neal's history of the Puritans, Anno. 1640."

My assailants have been numerous. They began early, and have continued long. Probably an end of them is not yet seen. If publishing much is any proof, they certainly have the best of the argument. Many, however, will be of opinion, that it shows both their alarm and their weakness. Somewhat similar was the uproar which happened at Ephesus, when Paul preached there, among those who "made silver shrines for Diana." Those of the occupation, having been stirred up, "all with one voice about the space of two hours cried out, Great is Diana of the Ephesians." The Episcopal writers have complained of the controversy being managed in a newspaper; but they have freely used the mode, and have been allowed every indulgence.

Whatever have been the defects on my part, they are all to be charged to myself. Except a few Greek quotations which a learned friend sent me at my request, from books which were not within my reach, I have received no counsel nor assistance. Auxiliaries were not necessary. There was no danger of my cause suffering, though numbers set themselves in array against me. Ingenious and long-winded as they may be, they cannot change the nature of truth, nor deprive mankind of common sense.

As the pieces came out, now from "A Layman," then from "Cyprian," and thirdly from "Detector," I laid them aside, intending when they had done, to take such notice of them as they seemed to deserve. "A Layman" has sailed for Europe, after giving a solemn commission and charge to "Cyprian" to have a care of the Church; so that the latter must be held accountable for the mistakes and misrepresentations of the former. "Cyprian," to do him justice, has been industrious, and has now breathed his last. As to "Detector," he may, for any thing known to me, have ran clear off, after having discharged his double-barrelled-gun.

The attentive reader will have remarked, that many things which I have advanced, have been either evaded, or not answered by my opponents; that they have introduced new matter; and that I am obliged more than ever to act upon the defensive. Had they not denied the validity of any ordination except that of the Roman Catholic Church, and of their own; asserted that ordinances administered by any except those thus commissioned, were "nugatory and invalid;" unchurched all other denominations, and represented them as in a worse condition than the heathen world, I should never have written at all. Or could I have brought them to retract these sentiments, and to maintain such Episcopacy as Dr. White, the present Bishop in Pennsylvania, maintains, I should not now write. I hope the public will indulge me in a short reply, which the conduct of my opponents has forced from me. I promise to remark only on a few of the principal things, in as few words as possible; and that, on a proper intimation from the printer, I shall entirely desist, and seek, if so inclined, another mode of publication.

I begin with the concluding number of "Cyprian." He alleges that Episcopacy prevailed "in the universal Church for fifteen hundred years;" that "it is only very lately that it has been called in question;" and that "Calvin pled necessity for attempting to establish a Church" on a different plan. This argument is much

stronger in favour of Popery than of Episcopacy. During the far greater part of fifteen hundred years the corruptions of Popery had been introduced; and, during half that time, the Bishop of Rome was supreme, was both a temporal and spiritual prince. Even in the Apostolic age the spirit of Popery began to show itself. "The mystery of iniquity," says the Apostle, "doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed." Popery appeared early, and increased gradually to its monstrous size. No age was wholly pure either in doctrine or government after the death of the Apostles.* Nothing can, with certainty, be depended on but what is found in the holy scriptures. They are the only and the perfect rule of our faith and practice. What the necessity was which Calvin pled, I know not. Whatever it was, "Cyprian" acknowledges that the "plea will no longer serve to be urged," and that we "are obliged to set ourselves to work to fabricate others." Hence, says he, "all the opposition that has been made to Episcopacy." This is a notable reason for opposition. Relieved from one necessity, we are under another necessity to find reasons for our conduct; and not finding any ready made, we *fabricate* them. How modest and charitable! I see no necessity in the case, but the preservation of a good conscience; nor do I believe that the non-conformists, the dissenters in Britain, and Calvin himself, ever pled any other. Some of them might have been spiritual lords, with the title of "Right Reverend Father in God," if not of "Your Grace," with sufficient incomes to support their dignities. Surely here was no apparent necessity to refuse a compliance, had there not been a secret monitor within to forbid them.

I suppose that Cyprian means by Episcopacy being called in question "very lately," at the Reformation. He should have remembered, that there was no opportunity of effectually opposing it

* These are *sweeping* assertions indeed! They would deprive the Christian Church of that powerful support which her fundamental doctrines derive from their having been *universally* received by the *great body* of Christians *in all ages*. Many learned Divines have bestowed no small labour to prove that the Christians of the early ages were *universally* Trinitarians. But, according to the author of Miscellanies, they bestowed their talents and learning to a purpose worse than in vain; for the proof of the fact, for which they have contended, would, in his judgment, be a much stronger argument in favour of Popery than of the doctrine of the Trinity; since the errors of Popery appeared in the apostolic age!

Shameful is the sophistry by which the author of Miscellanies endeavours to evade the force of the argument in favour of Episcopacy, founded on its *universal reception* in *all ages* of the Church. If he mean to assert that the errors of Popery *generally* prevailed in the Church in the *first ages*, he admits what is contradicted by the records of those ages, and what no *Protestant* ever before admitted. If his meaning merely is that some of the errors of Popery made their appearance in the early ages, but did not *generally* pervade the Church for several centuries, the parallel he attempts to run between Popery and Episcopacy will totally fail: for Episcopacy was received in the Church—*semper, ubique, et ab omnibus, at all times, in all places,* and *by all Christians*. Episcopacy thus possesses what the Church has always justly deemed a certain evidence of *apostolic institution*. *Ed.*

until that time.* He proceeds to say, "the same principles and the same discipline which prevailed in the primitive Church, prevailed also in the Church of England at the time of the Reformation." If he mean to extend the primitive Church through the space of fifteen hundred years, I admit his assertion; but if he mean the days of the Apostles, and the formation of the Church immediately after their decease, I utterly deny it. Episcopacy in England has never been what it was in the purest age. It is tainted with the corruptions which very soon took place. An order of Bishops, as distinct from Presbyters, was not known in the Church until a considerable time after the Apostles.† Bishop White has given the true origin of Bishops in the Episcopal Church. "In the early ages of the Church," says he, "it was customary to debate and determine in a general concourse of all Christians in the same city; among whom the Bishop was no more than President."‡ Again: "The original of the order of Bishops was from the Presbyters choosing one from among themselves to be a stated President in their assemblies, in the second or third century."‖ Experience shows how natural and easy it is for men of ambition and talents to establish a pre-eminence in this way. There needs be no wonder that the presiding Presbyters would soon claim to be a distinct order; and that, if the practice was universal, the claim would likewise become universal.§ This is the great objection to such a plan.

I defer some important remarks on "Cyprian's" valedictory address until the next paper.

* What! Before the lapse of three centuries, every fundamental doctrine of the Gospel had been denied by the fearless heretics of those ages; and yet no virtuous son of the Church could be found to arraign the lawless power of the Bishops, those usurping lords in God's heritage! Amidst all the heresies and schisms that at various periods agitated the Church, Episcopacy maintained its ground, firm in the confidence and universal reception of Christians; and no opportunity occurred of opposing this "corrupt and injurious usurpation," till the fifteenth century! May not the language which the author of Miscellanies applies to the advocates of Episcopacy be retorted on himself! "Into what vagaries and absurdities will men sometimes run to maintain a cause which they have inconsiderately espoused!" *Ed.*

† The author of Miscellanies, it seems, has ascertained a fact of which the most learned opponents of Episcopacy were ignorant. He asserts that Episcopacy did not prevail "until a *considerable time* after the Apostles." BOCHART acknowledges that it prevailed "paulo post Apostolos," "a *little time* after the Apostles." And BLONDEL, another learned opponent of Episcopacy, acknowledges that it universally prevailed *about forty years after the apostolic age*. *Ed.*

‡ Admitting this statement, it does not follow that the Bishop did not possess the exclusive power of ordination. *Ed.*

‖ The reader will recollect that this is not Bishop White's opinion, but the opinion of certain dissenting Divines, which he quotes from Neal's history of the Puritans. *Ed.*

§ But how does it happen that this "claim" was not resisted; that we find no record of this fundamental change from Presbytery to Episcopacy in the primitive historians? *Ed.*

For the Albany Centinel.

By the Author of " MISCELLANIES." No. II.

I AM diverted from my remarks on "Cyprian" by a late publication under the signature of "An Episcopalian," prefaced by a letter signed "Vindex." I am blamed by both for unfairness in my quotations from Bishop White's pamphlet, and ascribing to him sentiments which he does not hold. Were the pamphlet in the hands of the readers, or could they turn to the numerous and large quotations which have been made in proper connection, no answer from me would be necessary; but as the matter stands, it requires immediate notice.

It is asserted by "Vindex," that I have "represented Bishop White as regarding the Episcopal succession as a thing unnecessary, or of little consequence;" that I have "attempted to enlist him as the advocate of Presbytery;" and have insinuated that he was "hostile to the claims of Episcopacy." These things are not correct.* I contended only for what "Vindex" himself acknowledges; that the Bishop "justified a *temporary dispensation* with the *succession* on the plea of *necessity*;" that he "pleaded for a *temporary* departure from Episcopacy on the ground of *necessity*." This, no doubt, is the intention and drift of his pamphlet, and it is enough for me. At the same time, he speaks of Episcopacy as a "*ceremony*," when compared with the administration of divine ordinances—"a *disputed point, and that relating only to externals*"—"a *matter of external order*." He fully and plainly gives up the notion of *divine right* and *uninterrupted succession*. Can any thing be more express than the following paragraph, which I quoted before? "Now, if even those who hold Episcopacy to be of divine right, conceive the obligation to it, to be not binding, when that idea would be destructive of public worship, much more must *they* think so, who, indeed, venerate and prefer that form, as the most ancient and eligible, but without any idea of divine right in the case. This the author believes to be the sentiment of the great body of Episcopalians in America; in which respect they have in their favour *unquestionably* the sense of the Church of England, and, *as he believes*, the opinions of her most distinguished prelates for piety, virtue, and abilities." The words in italic are so marked in the pamphlet.

I never believed, nor said that Bishop White was a Presbyterian. I rejoice that he is an Episcopalian; because he is an ornament and a blessing to his Church. With such an Episcopalian, it is easy "to keep the unity of the Spirit in the bond of peace." How different the sentiments of the author of "A Companion for the Festivals," &c. quoted likewise before. He declares, that "it is necessary that the *Episcopal succession*, from the days of the Apostles, should be *uninterrupted*"—that "its interruption seems in-

* Did not the author of Miscellanies, in his twentieth number, expressly assert concerning Bishop White, that "no Presbyterian could argue more to the purpose?" *Ed.*

deed, morally impossible"—that "if *Presbyters*, or *Deacons*, or *Laymen*, should *assume* the power of ordination, the authority of the persons ordained by them would rest on human institution, and therefore in the Church, where a *divine commission* is necessary to the exercise of the ministry, their acts would be nugatory and invalid;" yea, "that we can no more *lay aside Episcopacy*, and yet continue the *Christian Priesthood*, than we can alter the terms of salvation, and yet be in covenant with God." Nothing can be more evident than the opposition of this author to the Bishop.* The sentiments of the former are in direct contradiction to the plan proposed by the latter.

Does "Vindex," when he says that the plea of necessity "will justify a dispensation with the sacraments of the Church, which are to be considered as necessary to salvation only, *when they can be had*," mean, that Bishop White intended that Ministers ordained in the manner which he proposed, should not administer the sacraments? If so, he is chargeable with gross misrepresentation. The words of the Bishop are, "Are the acknowledged ordinances of Christ's holy religion to be suspended for years, perhaps as long as the present generation shall continue, out of delicacy to a disputed point, and that relating only to externals?" Beyond all dispute, the design of the Bishop was, that the Ministers ordained on his plan should have equal authority to perform every office with those ordained by the Bishop of London. Their ministrations were to be considered as valid and efficacious; whatever the author of "A Companion for the Festivals," &c. has said about *divine right*, and the necessity of *uninterrupted succession*.† The Bishop, says "Vindex," "had in view the uniting of all descriptions of Church people, in a plan to preserve their Church till the succession could be obtained." Is it not a strange way to *preserve* a Church by *destroying* it? For this must have been the effect, if no ordination is valid, and no ordinances effectual to salvation, but those derived from Bishops of the Episcopal Church.‡ It is acknowledged that the view of the Bishop was "to preserve their Church," and that, "as long as the present generation shall continue;" and yet there would be no Ministers duly authorized, and all the ordinances would be "nugatory and invalid;" a Church without an *uninterrupted succession*, and yet "its interruption seems morally impossible!"‖

* The author of "A Companion for the Festivals" had no reference, in the above remarks, to those *cases of necessity*, in which some Episcopalians think that Presbyterian ordination may be admitted. *Ed.*

† Ordinances administered by those Episcopally ordained, are "valid and efficacious" *in all cases*; while, even on the plan attributed to Bishop White, *a case of necessity* alone was to render "valid and efficacious," ordinances administered by those who had not Episcopal ordination. *Ed.*

‡ These were maintained as *general* propositions. No reference was had to *cases of necessity*, which do not fall under general rules. *Ed.*

‖ The author of Miscellanies affords room here to apply to him the charges of ignorance or disingenuousness. He ought to have known that, on the principles of Episcopalians, the *Succession* which is preserved in the order of *Bishops*, is not interrupted by any *particular Church* throwing off this succession. The *Succession* still *remains* in the *Bishops* of other churches;

Into what vagaries and absurdities will men sometimes run to maintain a cause which they have inconsiderately espoused!

I have not seen Bishop White's sermon before the last General Convention. What "Vindex" has quoted from it, does not alter what is contained in the pamphlet.* The Bishop, doubtless, prefers the Episcopal mode of government. I observe that he admits that there are other "Christian churches" besides his own; which is more than the Episcopal Priests in this State admit.

Whether I am incorrect or not, in asserting that Dr. Provost "supplied some facts for the pamphlet," will appear in time. If I have been mistaken or misinformed, I shall freely acknowledge it; though wholly immaterial in the argument. A line from either Dr. Provost or Dr. White would receive full credit, and give ample satisfaction. I know my informer; and my present impression is, that the facts, or the communication where to find them, did not arrive in season.

I shall, in my next, examine what is said by "An Episcopalian," whom "Vindex" has so ceremoniously introduced to me. I foresee that we will part, he an *Episcopalian*, and I a *Presbyterian*; but, I hope, in mutual good humour, and with mutual good wishes.

For the Albany Centinel.

By the Author of "MISCELLANIES." No. III.

TO "AN EPISCOPALIAN."

SIR,

THOUGH my remarks on "Vindex," published in the last *Centinel*, might suffice as an answer to your letter, yet I think it my duty to give you a particular and respectful attention. "Vindex" says that your "letter may be considered as an important document, illustrating the meaning and tendency of the pamphlet in question." Why it should be considered more important than what has hitherto appeared, I cannot conceive, unless it was written by Bishop White himself. He may be allowed to know the meaning of his pamphlet better than any other man; and yet he (if the Bishop) could not be permitted to tell his meaning, except his commentary was accompanied with a commentary by "Vindex."

You do me justice in alleging that my mistakes must have been

and any Church which may have thrown it off, may *obtain* it from those Churches which have *preserved* it. These truths are familiar to all who have examined, with moderate attention, the subject of Church government. And if the author of Miscellanies was not *ignorant* of them, how *disingenuous* is his attempt to fix the imputation of absurdity and inconsistency on the author of the "Companion for the Festivals and Fasts!" *Ed.*

* No indeed; because even in the pamphlet the author maintained that *Jesus Christ lodged an Episcopal power with his Apostles, which was by them communicated to the superior order of the ministry, called Bishops.* See the opinion of the author of this pamphlet, at p. 177 of this collection. *Ed.*

"unintentional," and that if convinced of any, "I will think myself pledged to an acknowledgment." I trust that I would not make an unfair quotation, or be guilty of misrepresenting an author's sentiments, for a much greater reward than to be made the Pope of Rome, or Archbishop of Canterbury. The numbers of "Miscellanies," to which you refer, and the pamphlet, are now before me.

You complain, that in my nineteenth number, "I take up the latter part of the Bishop's proposal, without any notice of the former part." In that number, I give a general and just account of the plan. When I begin, professedly, to quote, it is at the beginning of a paragraph which runs, "The other part of the proposal," &c. This implies that there is a preceding part. I wished, and once thought to have published the whole pamphlet. What injustice is done to the Bishop here? "Not to wait for the succession," is the very spirit of his plan. Not to wait, implies, that he would have preferred the succession, could it have been obtained; and the necessity of constituting a Church without it, is explicitly avowed. To remove, however, the least ground of complaint, I here give the plan as it stands in the first place where it is introduced: "The conduct meant to be recommended as founded on the preceding sentiments, is to include in the proposed frame of government a general approbation of Episcopacy, and a declaration of an intention to procure the succession as soon as conveniently may be; but in the mean time, to carry the plan into effect without waiting for the succession."

I observe that your introducer and commentator, "Vindex," has changed the words "*a declaration of an intention*" into "*a determination.*" This is admissible in a paraphrase; for I verily believe that the Bishop's declaration is the same with his determination. You will remember, at the same time, that a Church was to be constituted, and that immediately, "without waiting for the succession." Take these words away, and there is no plan at all.

You remark, that in my twentieth number I say "No Presbyterian could reason more to the purpose than Bishop White;" and you ask, "To what purpose?" You have answered the question yourself. It is that Episcopal ordination has been, and may be dispensed with in certain cases. To say that the Bishop has given "a mere statement of the fact," and that "there is no reasoning," looks very like an evasion. Why are the instances in the reign of Queen Elizabeth mentioned? You acknowledge that they "seem to have been designed to apply in this way;" that is, for dispensing with Episcopal ordination; and that the Bishop argues in favour of "an exigency much greater." This matter is so obvious to every reader as to require no further remark.

You go on to say, "On perusing the pamphlet, I do not find a sentiment which I can suppose an anti-Episcopalian writer would produce in favour of a parity in the ministry." What then? Is there no sentiment which shows that Episcopal ordination has been dispensed with by the Church of England, and ought to be dispensed with in some cases? Is there no sentiment which will forcibly apply against those who contend that "uninterrupted succession" is absolutely necessary—that an interruption is "morally impossible"

—that ordinances administered by any but those ordained after the manner of the Church of England, are "nugatory and invalid"—and "that we can no more *lay aside Episcopacy*, and yet continue the *Christian Priesthood*, than we can alter the terms of salvation, and yet be in covenant with God?" Why does the Bishop reason from the doctrines, the practice, and the principles of his own Church in favour of his plan? Why does he call Episcopacy a "*ceremony*"—a "*disputed point*"—a "*matter of external order?*" &c. Why does he, in express words, give up *divine right*, and declare that it is given up by the most distinguished Divines in his own Church? See the paragraph as quoted in "Miscellanies," and again, in my reply to your prolocutor, "Vindex." Do you still ask, "To what purpose?" Be assured, that in whatever manner I would argue "in favour of a parity in the ministry," no arguments are sounder and better for the purpose they have been used, than those furnished me by Bishop White.* He is an Episcopalian with whom I have no controversy. He has completely overthrown the system which some Episcopal Priests in this State have vainly and arrogantly set up.

In my twenty-first number, I have, inadvertently, misunderstood the Bishop, and applied the words "as some conceive," to Episcopalians instead of applying them to their opponents. I am the less excusable in this, as in a pamphlet which offered so much matter for my purpose, there was no necessity to quote the paragraph at all. I am glad that you have subjoined the whole of it. I began to quote from the latter part, only so much as seemed necessary to introduce the reasoning of the Bishop which immediately follows, and which is given at considerable length in three distinct paragraphs. Except that I have not quoted the part of the paragraph in which "the grounds on which the authority of Episcopacy is asserted," which begins with, "The advocates for this form maintain," &c. and which you say "ought in reason to be understood as conveying the *author's own*" opinion, I have not broken the sense or connection; but every reader is fully enabled to judge without any comment of mine. I have more reason to complain of you for subjoining a paragraph, and omitting those which immediately follow, and which are absolutely necessary in order to understand the Bishop's pamphlet. The mistake in misapplying the words "as some conceive," and whatever has particularly arisen from it, I readily acknowledge, and hope that the Bishop will excuse me. The reader will perceive that, had I been inclined to misrepresent, there was no temptation in this instance; as there were so many passages in the pamphlet express to my purpose, and a misrepresentation would be worse than useless.

With respect to the fault which you find in my use of the quotation from Bishop Hoadly, I submit to the judgment of every candid

* And yet Bishop White, in this pamphlet, which is attributed to him, maintains, that *Jesus Christ* lodged an *Episcopal* power in the *Apostles*, by whom it was conveyed to the *highest order* of the ministry, called Bishops. In his sermon before the General Convention, he maintains, that the *Apostles* constituted an *order of Ministers* with a *supereminent commission*, which has been *handed down* through succeeding ages! *Ed.*

person. If he and Bishop White do not assert, that there are not "three distinct orders in the Church by *divine appointment*," the inference is at least natural, that such was their opinion; especially when the connection is considered together with other parts of the pamphlet. In a preceding page Bishop White shows this very thing; that the doctrines of his Church do not teach that Episcopal ordination is "as much binding as Baptism and the Lord's Supper;" and he surrenders, in a subsequent page, in as plain and strong words as possible, the idea of *divine right*. I confidently refer the reader to the passages which have been quoted in "Miscellanies," and to the scope of the whole pamphlet.

Lest I should be tedious, I shall defer farther remarks until another opportunity. Had it not been for the intrusion of "Vindex," I could have furnished by this time, all I have to say. Your sentiments are conveyed with sufficient perspicuity and precision, without any elucidation and enforcement of his. A *brace* on the table is pleasant enough; but a brace of antagonists is not very eligible.

I really cannot see any strength which Episcopacy, as held by the high-flyers in this State, is to gain by your letter. If your intention was merely to point out some mistakes which you discerned in my publications, I am sincerely obliged to you. Admitting these mistakes to be far more numerous than you pretend, do they alter the nature of the pamphlet? Do they affect, in the smallest degree, the cause for which I contend against my opponents here? Must you not be sensible that the sentiments of Bishop White have been produced with great propriety and force? I never meant to say that he is not an Episcopalian—that he pleads for "parity"—and that he is not conscientiously attached to the form of government in his own Church. I believe otherwise; and I pray that Episcopalians may ever have such Bishops.

For the Albany Centinel.

By the Author of "MISCELLANIES." No. IV.

TO "AN EPISCOPALIAN."

SIR,

I HASTEN to answer the remainder of your letter.

You are not satisfied with my quoting a note from the pamphlet, as expressive of the Bishop's own opinion. Having mistaken the meaning of the words, "as some conceive," the other mistake naturally followed; especially as the note is not marked as a quotation from Neal's history, and the same opinion is delivered in a preceding part of the pamphlet, which is quoted by me, in connection with the other. The express words of the Bishop are, p. 18, "In the early ages of the Church it was customary to debate and determine in a general concourse of all Christians in the same city; among whom the Bishop was no more than President." Where is

the difference between this and the note complained of? "The original order of Bishops was from the Presbyters choosing one from among themselves to be a stated president in their assemblies, in the second or third century." Would not any man, after reading the Bishop's own words, conclude that he approved of the opinion he has quoted from the *Smectymnuan* Divines? I mention this not to justify, but to excuse myself. The first quotation is sufficient for my purpose;* and I am content to surrender the note, as expressing the opinion of anti-Episcopalians, believing that the worthy Bishop thus intended it.

The assertion in my twenty-third number, 'that the Bishop's "reasoning is as strong for a *total* as for a *temporary* departure," you allege is groundless. You will observe, that I do not say that he thought so, or that he meant it to be so applied, but give it merely as my own opinion, and add some reasons, in "Miscellanies," on which my opinion is founded. I shall neither repeat these, nor produce any new ones. Whether my opinion is just or not, is of no consequence, as to the argument against my opponents. They admit of no *departure* from Episcopacy—of no *necessity* but that of *uninterrupted succession*. They insist, that "the divine Head of the Church has pledged himself to preserve the succession of his ministry (as held by Episcopalians) to the end of the world"—that an "interruption seems indeed morally impossible"—that the moment this change or interruption is made, *human authority* usurps the place, in the Church, of *divine*"—that "it must be essential to the efficacy of the Lord's Supper, as a means and pledge of divine grace, that it be administered by those who have received lawful authority (from the Bishops of the Episcopal Church) to administer it," &c. &c.† Now, the Bishop strenuously pleads for a *temporary* departure—is for constituting a Church, "without waiting for the succession"—thinks that the word preached, and ordinances thus administered, would be effectual to salvation, "perhaps as long as the present generation shall continue"—calls Episcopal succession "a disputed point, relating to externals," &c.—gives up explicitly and fully the idea of *divine right*—states and urges, from the doctrines, the practice and the principles of his Church, that a departure from Episcopacy, in certain cases, is warrantable and necessary. Where then is the "moral impossibility of an interruption in the succession?" Where the "pledge of Christ to preserve the succession?"‡ Where that unscriptural, unreasonable, and uncharitable system which Episcopal Divines in this State are attempting to set up? If the Bishop be right, as he

* What! Does the first quotation prove that the Bishops originated in the second or third century? Does the first quotation prove that the Bishop had not the exclusive power of ordination? *Ed.*

† And have not some of the warmest advocates of Episcopacy maintained the same sentiments, and yet made an exception for what they conceive *a case of inevitable necessity?* *Ed.*

‡ And must the author of Miscellanies again be told, that the succession is not interrupted when any *particular* Church throws off the succession? Wherever the order of regular Bishops exists, there is the succession *uninterrupted.* *Ed.*

indubitably is, in my mind, their saucy tenets are scattered like chaff before the wind.*

I continue, Sir, to lament, "that the government of the Episcopal Church was not founded on the plan represented in the pamphlet." There might have been then some prospect of an union of the Churches in this country; a matter which has, formerly, been near my heart.† I believe now, that it is not the will of Providence, and I am resigned. I trust that I am no bigot. I am not quarrelling with Episcopal government, when put on the ground of *expediency* or of *preference*. I have been inclined to lean a little to the opinion, that there was no precise form of government prescribed in the scriptures; but that it was to be accommodated to circumstances. I would be cautious in asserting the *divine right*, either of Episcopacy, or of Presbyterianism; though, I think, that the latter has the superior claim. Is there not cause of complaint when a Church sets up exclusive pretensions, and will not extend to others the same privilege which is extended to her? Is not this the very principle which has obliged us to protest against the Roman Catholic Church? Is there any difference whether we are called to believe in the doctrine of *transubstantiation*, or in the *divine right* of Episcopacy, under pain of being shut out from the kingdom of heaven?‡

"The *ground*," you say, "on which the plea for a *temporary* departure rested, was soon done away." It was so; but surely, the sentiments of the Bishop remain. It is evident, that he did not expect the necessity to be removed so soon; because he speaks in one place of its continuing "perhaps as long as the present generation shall continue." No matter whether the necessity was for one year, or a generation, or all generations, his plan was to co-extend with the necessity. His Church might have been still Episcopal, and might have had three distinct orders; for I could suppose a case in which "uninterrupted succession" is impossible; and in which it would be the duty of a people to form such government as they preferred; and the ordinances of the Gospel administered by those whom they appointed, would be as acceptable to the Head of the Church, and as effectual means of salvation, as when administered by those immediately appointed by the Apostles themselves.‖ Let not this be construed as maintaining that the observance of

* "Saucy tenets." Let the author of Miscellanies learn not to "speak evil" of those venerable Fathers of the Church, who maintained the tenets which he thus elegantly characterizes. *Ed.*

† Alas! that the author of "Miscellanies" did not go for instruction to the *old school* of the primitive Church. He would then have found that *Episcopacy* was the principle of that Church unity which "has been near his heart." *Ed.*

‡ And is there any difference, may the Socinian say, *whether we are called to believe in the doctrine of transubstantiation or the doctrine of the Trinity, under pain of being shut out from the kingdom of Heaven?* Episcopalians judge none. To his own master every man will stand or fall. And yet truth must be maintained, and the danger of rejecting it, displayed. *Ed.*

‖ It would have been well, if the author of Miscellanies had specified this case. *Ed.*

rules in a Church already formed is unnecessary, or may be dispensed with.

I have written, I hope, what you will deem sufficient and satisfactory. I feel myself indebted for your letter; and if ever I should collect my numbers into a pamphlet, I shall profit by your remarks. For the Bishop I have a sincere and high respect, chiefly from the character which he universally sustains. Did I think it necessary, or that it would be agreeable to him, I would send him my name. If ever the author of "Miscellanies" has an opportunity, he will testify, in person, the estimation in which he holds him.

For the Albany Centinel.

By the Author of "MISCELLANIES." No. V.

I SHALL now finish my remarks on the last piece of "Cyprian," and I hope that the conduct of my numerous opponents will not extort any thing farther from me. My expectation was vain, that when their ecclesiastical drum beat to arms, they would easily yield the victory to a single person; or that even a retreating and irregular fire on their part, would soon cease.

By the large extracts which I have published from Bishop White's pamphlet, and the explanation of them lately given, both by "An Episcopalian," and myself, it must be evident, beyond contradiction, that the Bishop holds sentiments widely different from those warmly contended for by the author of "A Companion for the Festivals and Fasts," &c. and his coadjutors in this State.* What "Cyprian" says on this subject is strange. "The judicious and amiable Prelate of Pennsylvania," says he, "although at a very critical and hazardous season, he was willing to relax somewhat from the rigour of his principles, and by a temporary departure from them, make an effort to save his Church from the ruin that seemed to threaten her; yet let it be remembered, that he has never abandoned these principles." I ask now, if no ordination is valid except that performed by Bishops of the Episcopal Church; if ordinances administered by any other are inefficacious; and if there can be no true Church without a government by three orders, how a departure from these principles was to *save his Church from ruin?* Was not this to plunge her into deeper ruin? According to "Cyprian,"

* And let it be observed, once for all, that the question of Episcopacy is surely not to rest on the decision of any individual, however great his reputation and amiable his character. It should be tested "by the law and the testimony," as explained by the best commentary, the *universal faith and usage* of the Church. Bishop White would certainly give a decision on the subject, not very agreeable to the author of Miscellanies. For he would *trace* the *Episcopal* power to the *Apostles*, in whom it was *lodged by Jesus Christ.* The sentiments maintained by the author of the "Companion for the Festivals," &c. and "his coadjutors," are supported by the authority of names, that will yield to none in talents, learning, and piety. *Ed.*

Ministers and ordinances on the plan of Bishop White, would be mockery, sacrilege, usurpation, schism, rebellion against Christ, and what was worse than to be in a state of heathenism.* It will readily be believed that Bishop White has "never abandoned his principles." He is an Episcopalian, and is an ornament to the Church over which he presides. He holds such Episcopacy as is consistent with reason, scripture, and that "charity which is the bond of perfectness."†

"Cyprian" speaks of my "resentment against the Companion for the Altar," of the "flame of my indignation," and directs me to the Epistles of Ignatius for "more abundant fuel." Against the author referred to and himself I certainly feel no resentment. It is not said, though the reader may suppose it, as I did myself on first reading the sentence. As to the copious quotations which "Cyprian" has made from Ignatius, and on which he lays his chief stress, they admit of a very short answer. They are not genuine.‡

Hear the words of Mosheim, that learned and impartial ecclesiastical historian. "There are yet extant several Epistles, attributed to him, concerning the authenticity of which there have been, however, tedious and warm disputes among the learned, which still subsist." Farther: "The whole question relating to the Epistles of St. Ignatius in general, seems to me to labour under much obscurity, and to be embarrassed with many difficulties." There are seven Epistles, which Mosheim says, "the most of learned men acknowledge to be genuine;" but "Cyprian" has not told me which I am to read.‖ Indeed, I am unwilling to admit any of them as proof, until their authenticity is ascertained; and not even then, unless they are agreeable to sacred writ. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

It is impossible to reconcile the professions of charity which

* The author of Miscellanies persists in confounding the *general* state of the Church, in which Episcopal ordination is necessary to the exercise of a valid ministry, with those cases of "*inevitable necessity*," in which, according to some, ordination by Presbyters is valid. A person who maintains that ordination by Presbyters is valid in a *case of necessity, where ordination by Bishops cannot be had* (which Bishop White supposed was the situation of the Episcopal churches at the time when the pamphlet was written), may surely consistently maintain, that *in all other cases*, Episcopacy is essential to the Church, and Episcopal ordination essential to the exercise of a valid ministry. *Ed.*

† Now Bishop White holds, that *Jesus Christ lodged an Episcopal power with the Apostles, which was by them communicated to the order of Bishops*; that *the Apostles vested an order of Ministers, among whom were Timothy and Titus, with a supereminent commission*; that this *commission has been handed down through succeeding ages*; that this is the ORIGINALLY CONSTITUTED ORDER. Let it be remembered then, that, according to the author of Miscellanies, this is an Episcopacy "consistent with reason, scripture, and that charity which is the bond of perfectness." *Ed.*

‡ This is an easy way of destroying the authority of Ignatius. See the remarks at the end of this number. *Ed.*

‖ From the Epistles acknowledged, according to Mosheim, "by the *most of learned men*," to be genuine, were the quotations of Cyprian taken. *Ed.*

"Cyprian" makes with many of his assertions. "If our doctrine," says he, "goes to unchurch other denominations, it is much to be regretted." Again: "Episcopalians believe their own Church the only true one." Again: "It is of the utmost importance to us all, that we should be in the true Church, in the Church (the Episcopal Church) which was founded by Christ and his Apostles. In no other place can we obtain a title to the covenanted mercy of God. In the Episcopal Church we are assured that we are in perfect security. Those who are in involuntary or unavoidable ignorance on this topic (such as idiots, or such as live in heathenish darkness, or such as have never read as much as the Episcopal Priests, and have not the same enlarged understandings) no doubt, will be excused by God. But let it be remembered, that the same indulgence cannot be supposed to be extended to those who, when they have been admitted to the light (they who have read "A Companion for the Festivals and Fasts," &c. and the productions of "A Layman," and "Cyprian"), have wilfully and obstinately closed their eyes against it." This is his charity! Who could expect, notwithstanding all this, to hear him talking of "a most sincere and ardent attachment to brethren of other denominations"—of "fellow Christians"—of "not pretending to hurl anathemas"—of "utterly disclaiming all unchristian sentiments"—of "trusting that we (Episcopalians) shall at last meet many of them (anti-Episcopalians) in that haven where we would be." The reader shall make his own reflections, if he indulge me in a single one. If this be the charity of Episcopalians, I sincerely and publicly declare it is not that which I exercise towards them. "Cyprian" says, in the name of his Church, "We exact from others only the same privilege which, in our turn, we are willing to yield them." They shall have abundantly more than they have yielded to me. I do not *unchurch* them. I do not assert that their ordination, and their administration of ordinances are *invalid*.* I will not express myself so coldly as to say, "We *trust* we shall meet many of them in heaven;" for I firmly *believe* it. God forbid that my charity should be able to find no other excuse for brethren who differ from me, than that "they have wilfully and obstinately closed their eyes against the light!"†

* Here is the great advantage of the Episcopal Church. Even its opponents cannot assert that its "administration of ordinances is invalid." In maintaining that Episcopal ordination is necessary to the exercise of a valid ministry, Episcopalians contend for the faith of the universal Church for fifteen centuries. With the unpleasant consequences that may result from this opinion, they are not chargeable. They wish to "judge no man." "To his own master he standeth or falleth." *Ed.*

† The Quaker can go still farther in *charity* than the author of Miscellanies, for he can extend his charity to those who wilfully reject baptism and the Lord's Supper. The Socinian will contend for the praise of superior charity with the author of Miscellanies, for he also can say, "God forbid that my charity should be able to find no other excuse for" those who deny the divinity of Christ, "than that they have wilfully and obstinately closed their eyes against the light!"

Cyprian did not apply *personally* to any individual who opposed Episco-

I see no good reason why "Cyprian" has digressed from the subject to attack the seventeenth article of his own Church. "If there are," says he, "any doctrines uncharitable in themselves—if there are any doctrines that would excite my zeal to extirpate them from the Church of Christ—they are the doctrines of election and reprobation as taught in the institutes of Calvin." The institutes of Calvin were written by an individual, and are entitled to no other authority than what the character of a great reformer, reason, and scripture give them; but the articles of the Episcopal Church have long received the sanction of the Church of England, and have been adopted in this country. It looks, therefore, like a wantonness, especially in a member of that Church, to go out of his way to rail against them. I know that the article which respects election and reprobation is not entirely to the mind of some Episcopal Priests; and that in a Convention held 1799, a substitute was proposed; but that the Convention, after mature deliberation, determined (in my opinion wisely), that they either would not, or could not, at present, alter the DIVINE DECREES.* As this, however, is a matter which has no connection with the controversy on hand, and I wonder how "Cyprian" contrived to introduce it, I shall leave him, if he should be thought censurable, to the admonition of his Bishop.

If the assertion of "Cyprian" be true, that the Episcopal Church "has always been the mildest, the most tolerant and charitable in her spirit, of any Church in Christendom," I shall only say, that I am sorry she has forfeited her character in this country. Never were more intolerant principles held by the Roman Catholic Church; and nothing appears to me wanting but power to act again the same bloody scenes.† She sets up for the *mother* Church, the *only* Church; and declares that there is *no salvation* in any other.‡ I cannot believe that these are the sentiments of the great body of the denomination; and I trust that the advocates of them will, upon longer and more mature reflection, become less rash and censorious.

"A little learning is a dangerous thing;
"Drink deep, or taste not the Pierian spring."

pacy, the charge that his opposition was "obstinate and wilful." Such *may* surely characterize opposition to Episcopacy; it is therefore the duty of its advocates to caution its opponents against this inexcusable opposition. Who justly merits the charge, they presume not to say; it is known only to God. *Ed.*

* See the remarks at the end of this number. *Ed.*

† Here, doubtless, the author of Miscellanies exercises that "charity which is the bond of perfectness." Here, doubtless, he displays that "spirit of the gospel," the want of which, in one of the following sentences, he charitably imputes to his opponents. Here, he evidences the sincerity of his professions of respect for the Episcopal Church. What would be thought, what would be said of the *Episcopalian* who should impute such a disposition to those who *conscientiously* differed from him in opinion? Surely when the author of Miscellanies wrote this sentence, he "knew not what spirit he was of." *Ed.*

‡ Not so. Episcopalians do not thus presumptuously limit the mercies of the Almighty. In all denominations; the humble, the penitent, and the obedient, whose errors are not voluntary and wilful, will be accepted

When their locks are silvered by age, when their experience is more ripe, and when they have imbibed more of the spirit of the Gospel, they will abate in self-sufficiency and exclusive pretensions.* The reader will make such application as he may think proper, of the following passage in the New Testament: "And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are made of."

I shall conclude with expressing a few sentiments, and challenging my opponents to meet me on the same liberal ground. I believe that the Episcopal Church is a part of the Church of Christ, and that the ordinances administered by her are, with the blessing of God, effectual means of salvation. Did I reside in a place where I could attend only that Church, I would worship with her, and receive the sacraments from her hand; yea, had I been educated in that Church, I think it highly probable, that I would remain in her communion. I can easily conceive that persons may prefer Episcopal government without being "in involuntary or unavoidable ignorance," or without "wilfully or obstinately closing their eyes against the light." I think it perfectly right, that every Church should adopt and conform to such regulations as they may judge to be agreeable to the word of God. In short, I contend for no other privilege to be extended to me, than what Cyprian has promised, or than what I cheerfully extend to others. He most heartily wishes that I was a "*good Episcopalian.*" I sincerely thank him. I think myself safer where I am; because I act according to my conscience, as he does according to his. Let him continue an *Episcopalian*, and me a *Presbyterian;* and if we both improve the precious advantages which we enjoy, we shall meet in heaven, and spend an eternity together in praising "Him who hath loved us and washed us from our sins in his own blood."†

by the gracious Parent of the universe, through the merits of that blood which was shed for all. These are the sentiments expressly avowed in various parts of his books by the author of the "Companion for the Festivals and Fasts," and "for the Altar." *Ed.*

* Young as may be the advocates of Episcopacy to whom the author of Miscellanies here alludes, they surely deserve commendation for not indulging a propensity, common to youth, and which those whose "locks are silvered by age" have not always restrained, to strike out into *new* paths. Their object has been to find the "old paths, and to walk therein." They sought to drink at the deep and pure fountain of *primitive* truth, not in the shallow and degenerate streams of *later* ages. The charges of *self-sufficient* and *exclusive pretensions* will apply to all the primitive Fathers, and to some of the most eminent Divines that ever adorned the Church. With such company they are proud to be ranked; and thus supported they fear not any charge that can be brought against them. *Ed.*

† In this sentiment every Episcopalian can join, for though "in these controversies, *truth* can be only on one side, *sincerity* may be on both." And where there has not been a *wilful neglect* of the means of information, nor a *wilful opposition* to the truth, *sincerity, even in error,* will be accepted by the merciful Judge of the world. *Ed.*

[*Remarks, by the Editor, on the preceding Number.*]

In the preceding number the author of Miscellanies makes two assertions which require particular notice: That the Epistles of Ignatius are not genuine; and that the Articles of the Church of England are Calvinistic.

In regard to the *genuineness of the Epistles of* IGNATIUS:

That this venerable Father wrote certain Epistles cannot admit of a doubt. Many of the primitive writers quote from Epistles which they attribute to him. *Eusebius* in particular makes mention of seven Epistles, which he considers as the genuine productions of this apostolic Father. These seven Epistles are now alone defended, and some others which have been attributed to him are given up as spurious.

These seven Epistles first appeared in a *larger* form than at present; in which state though they were defended by many learned men, as in *substance* the production of Ignatius, yet all acknowledged that they were corrupted and interpolated. There was no reason to believe, however, that the testimony in regard to Episcopacy, which was interwoven with almost every sentence of these Epistles, was spurious, or not entitled to credit. Archbishop USHER at length published a Latin version of these Epistles, from *two* manuscripts; one of which he found in the University of Cambridge, and another in a private library. This version *exactly agreed* with all the *passages* recited by the *Fathers;* and is not liable to the objections urged against the *larger* copies of these Epistles. A short time after, the learned ISAAC VOSSIUS (who, it should be recollected, was not an Episcopalian) found in the library at Florence, a *Greek* manuscript of these Epistles, in which the text *exactly agreed* with the *Latin version* published by Usher.

These Epistles, as published by *Usher* and *Vossius*, and which are known by the name of the *smaller Epistles*, are those which, according to *Mosheim*, "the *most learned* men acknowledge to be *genuine.*" This opinion he himself adopts as "preferable to any other." These are the Epistles which even BLONDEL, SALMASIUS, DAILLE, learned opponents of Episcopacy, acknowlege are the Epistles which EUSEBIUS, the ecclesiastical historian of the third century, possessed; and which answer exactly to quotations from the Epistles of Ignatius, in the writings of several of the Fathers. These are the Epistles which have been received as genuine, not only by all the learned advocates of Episcopacy, but by other learned men who were not Episcopalians; by GROTIUS, by LE CLERC, &c. and even by Dr. LARDNER, (than whom there could not be a more accurate judge of the genuineness of ancient writings) who says, "I do not affirm that there are in them any considerable corruptions or alterations."*

What greater proof can we have of the genuineness of any writings than that they were quoted by contemporary and succeeding writers. The Epistles of IGNATIUS, as published by Usher and Vossius, are quoted by POLYCARP, who knew Ignatius, and by

* See Bishop Horsley's Letter in Reply to Dr. Priestley. Letter 5.

IRENEUS, ORIGEN, and EUSEBIUS, of succeeding ages. *All the passages recited by them may be found, word for word*, in the editions by *Usher* and *Vossius*. According to the learned DUPIN, "This is true not only in the resemblance of *one or two* passages, but in a *very great number* that are cited by *different authors*; which makes it so much the more certain." "Besides," continues this learned historian, "there is nothing in these Epistles which does not agree with the *person* and *time* of Ignatius; there are no *defects* in the *chronology*, nor any *anachronisms*, which are usually found in suppositious works; there is no mention made of any heretic that lived *after* Ignatius; the errors that are refuted belong to *his time*, as that of the Simonians and Ebionites, concerning the passion and divinity of Jesus Christ; the tradition of the Church is confirmed according to Eusebius: he speaks of those gifts of the Holy Spirit that were visible in the Church, &c. Upon the whole matter, these Epistles are written with great *simplicity*, and bear an *apostolical character*."*

Unable to resist the powerful evidence in favour of these Epistles, the opponents of Episcopacy maintain that those we now possess are full of corruptions and interpolations. But if you exclude from these Epistles, as spurious and interpolated, all that relates to Episcopacy, you will destroy their sense and connection. The testimonies concerning Episcopacy are so numerous and various, so essential to the sense of the author, that it is impossible they could have been, by any ingenuity, incorporated with the text of which they were not originally a part.

We may therefore sum up the evidence in favour of the Epistles of Ignatius, in the words of an able writer, who has given a learned and perspicuous *detail* of this evidence.† "The sum of the matter is this: *Polycarp*, in his Epistle to the Philippians, the acts of *Ignatius'* martyrdom, and *Ireneus*, in the second century; *Origen*, in the third; *Eusebius*, *Athanasius*, *Chrysostom*, and *Jerome*, in the fourth; and a great number of writers down to the fifteenth century, all bear witness to these Epistles.‡ And with regard to the *internal* evidence, there is nothing in the Epistles which indicates a period subsequent to that of Ignatius. The distinction of Bishops from Presbyters was common in the second century;‖ the inscriptions of the Epistles are simple, and in the apostolic manner; there is nothing which savours of the Platonic philosophy, which prevailed in the Church in the conclusion of this, and in the next century; in short, every thing suits the time and circumstances of the holy martyr when he wrote."

* Dupin's Eccl. Hist. vol. i. on the Epistles of Ignatius.

† Dr. *Bowden*, in his second letter to Dr. *Stiles*.

‡ To these may be added the names of the most learned men since the Reformation. Those marked in italics, are not Episcopalians. Usher, *Vossius*, *Grotius*; Pearson (who wrote a learned vindication of these Epistles), and Hammond, Petavius, Bull, Wake, Cave, Cotelerius, Grabe, Dupin, Tillemont, *Le Clerc*, *Bochart*, and the learned *Fabricius*, Professor at Hamburg, in the last century.

‖ *Blondel*, *Salmasius*, and *Chamier*, acknowledge that, about one hundred and forty years after Christ, Episcopacy prevailed. *Ed.*

Writings attested by such powerful *external* and *internal* evidence cannot be questioned, without endangering the credibility of all ancient writings. And it is worthy of remark that the genuineness of the Epistles of Ignatius has been called in question only by those who, on account of the decisive evidence which they give in favour of Episcopacy, are *interested* in opposing them.

The author of Miscellanies also asserts, that the *articles of the Church of England are Calvinistic;* and that the *seventeenth article* in particular maintains the Calvinistic doctrine of "election and reprobation;" and that those Episcopalians who oppose this doctrine, "attack" the articles of their Church.

These are very serious assertions: for, if true, they involve the great body of the Clergy of the Church of England, and almost every individual among the Episcopal Clergy in this country, in the criminality and odium of opposing the doctrines of their Church.

It is of importance to ascertain what are the *peculiar tenets of Calvinism.*

Many Calvinists indeed, with a disingenuousness for which it is difficult to find an apology, are in the constant practice of ranking among the *peculiar* tenets of *Calvinism*, of appropriating exclusively to the religious system so called, the doctrines of the *corruption and guilt of man*—of the *atonement and grace of Jesus Christ*—of *justification through a true and lively faith in him*, as the *only mediator between God and man*—of the *sanctification of the soul through the grace of the Holy Spirit.* But these were doctrines that prevailed in the Church long before CALVIN imposed his gloomy system. They were the glory and the consolation of primitive martyrs, long before St. AUSTIN, in the fifth century, first introduced the doctrine of *particular absolute election.* They have been espoused by a host of eminent Divines, who, while they opposed the peculiar tenets of Calvinism, were zealous in proclaiming the doctrines of salvation through the cross of Christ. These, indeed, are the doctrines of the Church of England. But the pretensions, that would confine these doctrines to the system of Calvin, are equally unfounded and arrogant.

No! the tenet which is *peculiar* to *Calvinism*, and *distinguishes* this system from all others, is the doctrine of PARTICULAR ABSOLUTE ELECTION. This doctrine is laid down in the institutes of Calvin, in terms that are revolting to every idea which reason or scripture affords us of the attributes of God. He divides the whole human race into the *Elect* and the *Reprobate;* and thus lays down the decree of election and reprobation concerning them.

"Non enim pari conditione creantur omnes: sed aliis vita æterna, aliis damnatio æterna preordinatur."

"For all are not created in like estate, but *to some eternal life*, to *others eternal death is foreappointed.*" Cal. Inst. lib. iii. chap. 21. 5.

"Quos vero damnationi addicit, his justo quidem et irreprehensibili, sed incomprehensibili ipsius judicio, vitæ additum precludi."

"But those whom *he appointeth to damnation*, to them, we say, by his just and irreprehensible, but also incomprehensible judgment, *the entry of life is blocked up.*" Cal. Inst. lib. iii. chap. 21. 7.

" Ergo si non possumus rationem assignare, cur suos misericordia dignetur, nisi quoniam ita illi placet; neque etiam in aliis reprobandis aliud habebimus quam ejus voluntatem."

" Therefore if we cannot assign a reason *why he should confer mercy on those that are his*, but because *thus it pleaseth him*; neither indeed shall we *have any other cause in rejecting of others*, than *his own will*." Cal. Ins. lib. iii. chap. 22. 11.

" Quemadmodum suæ erga electos vocationis efficacia, salutem, ad quam eos æterno consilio destinaret, perficit Deus; ita sua habit adversos reprobos judicia, quibus consilium de illis suum exequatur. Quos ergo in vitæ contumeliam et mortis exitium creavit, ut iræ suæ organa forent, et severitatis exempla; eos, ut in finem suam perveniant, nunc audiendi verbi sui facultate priveat, nunc ejus prædicatione magis excæcat et obstupefacit."

" As God by the effectualness of his calling towards the *elect*, perfects the *salvation* to which by his *eternal counsel* he had *appointed* them; so he hath his *judgments* against the *reprobate*, by which he executes his counsel concerning them. *Whom* therefore *he hath created to* the *shame of life and destruction of death*, that they may *be vessels of his wrath, and examples of his severity*, them, *that they may come to their end*, sometime he *deprives of the power to hear his word*, and sometime he more *blinds and confounds*, by the preaching of it." Cal. Ins. lib. iii. chap. 24. 12.

" Ecce vocem ad eos dirigit, sed ut magis obsurdescant: lucem accendit, sed ut reddentur cæciores: doctrinam profert sed qua magis obstupescant: remedium adhibit, sed ne sanetur."

" Behold, he directs his voice to them, but *that they may become the more deaf:* he lighteth a light, but that they *may be rendered the more blind:* he showeth forth doctrine, but *that they may be made more dull:* he applies to them a remedy, *but not that they may be healed*." Cal. Ins. lib. iii. chap. 24. 13.

Well might Calvin himself confess, that this *decree of election and reprobation* is a " HORRIBLE DECREE." " Decretum quidem horribile fateor." Cal. Ins. lib. iii. chap. 23. 7.

Well may *Cyprian* have declared, " if there are any doctrines uncharitable in themselves; if there are any doctrines that would excite my zeal to extirpate them from the Church of Christ, they are the doctrines of *election and reprobation* as taught in the institutes of Calvin."

And yet this HORRIBLE DECREE, so contrary to the attributes of God, and to the *explicit* declarations of his holy word, Calvin hesitates not to found on some doubtful and obscure passages of scripture, on texts evidently applied, not to the *eternal* destiny of *individuals*, but to the *spiritual* privileges of *nations* and *communities* in the *present* world.

This doctrine is thus laid down in the *Confession of Faith of the Presbyterian Church* in the United States of America. It is laid down in similar language in the Confessions of Faith of the other Calvinistic Churches.

" By the decree of God, for the manifestation of his glory, *some men and angels* are predestinated unto everlasting *life*, and *others foreordained to everlasting death*." Conf. of Faith, ch. iii. sec. 3.

The next section of this chapter of the Confession of Faith re-

presents the number of the predestinated and *foreordained*, as "particularly and unchangeably designed," as "certain and definite."

The next section declares that those "predestinated unto life, God hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any *foresight of faith or good works, or perseverance in either of them, or any other thing in the creature as conditions or causes moving him thereunto.*"

The conclusion of the sixth section declares, "Neither are any other redeemed by Christ, effectually called, justified, adopted, or saved, but the *elect only*."

The seventh section deserves particular notice, as it contains the doctrine *usually* distinguished by the term REPROBATION.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withdraweth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to *pass by*, and to *ordain* them to *dishonour* and *wrath* for their sin, to the praise of his glorious justice."*

On the subject of *effectual calling*, the Confession of Faith declares, that it is "not from any thing *foreseen in man*, who is *altogether passive* therein." Chap. x. sec. 2.

The third section of this chapter declares, that "*Elect* infants dying in infancy, are regenerated and saved by Christ through the spirit—so also are other *elect* persons, who are incapable of being outwardly called by the ministry of the word."

Let the reader consider well the fourth section of this chapter.

"*Others not elected*, although they may be called by the ministry of the word, and may have some *common* operations of the spirit, yet they *never truly come to Christ*, and therefore *cannot be saved*." Here appears the reason why those finally perish who "never truly come to Christ, and therefore cannot be saved;" they are "not elected." That *none but the elect can be saved*, is expressly declared in the sixth section of the third chapter, quoted above. And that those elected are not elected in consequence of God's *foreseeing* that they would *improve the means of grace, accept the offers of salvation*, and *persevere unto the end*, is evident from the section above quoted, which explicitly declares that the elect are chosen, "without any foresight of their *faith* or *good works*, or *perseverance* in either of them, or any other thing in the creature as *conditions*, or *causes* moving thereunto." The elect, therefore, are *arbitrarily unconditionally* elected. The first section of the seventeenth chapter declares, that the elect "can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."

* Calvin says, "Quos Deus preterit, reprobat"—"whom God passes by, he *reprobates*." "Ac multi quidem, ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed inscite nimis et pueriliter; quando ipsa electio nisi reprobationi opposita non staret." "And many indeed as though they would drive away the malice from God, do so grant election, as to deny that any man is reprobated; but this too *ignorantly* and *childishly; forasmuch as election itself would not stand unless it were set contrary to reprobation.*" Cal. Inst. lib. iii. chap. 23. 1.

The author of Miscellanies has been pleased to observe, in one of his numbers, that he believed Episcopalians in general were ignorant that the tenets of Episcopacy were so seriously and solemnly propagated. Perhaps it may with equal truth be asserted, that the great body of Presbyterians are not aware that the tenets of *election and reprobation* are thus explicitly and solemnly set forth in the Confession of Faith of their Church.

Now that the *articles of the Church of England*, and of the *Protestant Episcopal Church* in America, maintain these *peculiar tenets* of *Calvinism*, is absolutely and positively *denied*.

The fifteenth article of the Church declares, that "Christ, by the sacrifice of himself took away the *sins of the world*." The sixteenth article declares, that "after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we *may* arise and amend our lives." The thirty-first article declares, that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction for *all the sins* of the *whole world*, both *original* and *actual*; and there is none other satisfaction for sin, but that alone." In perfect conformity with these declarations are her liturgy, offices, and homilies; all which contain numerous declarations absolutely irreconcileable with the peculiar tenets of Calvinism. There are none of the articles of the Church of England which contain language or sentiments similar to those contained in the Confessions of Faith of the Calvinistic churches.

The only article that can be adduced in proof of the Calvinism of the Church of England is the *seventeenth article*.

Now, let it be remembered, that this article is entirely silent on the tenet of *reprobation*. It says nothing in respect to those among mankind, whom God "hath passed by, and ordained to dishonour and wrath." This is an important doctrine of Calvinism, to which the Church of England is utterly a stranger. And when the author of Miscellanies talks of "the article of the Church which respects election and *reprobation*," he talks of an article which has no existence. The part of the article which respects "*predestination* and *election*," is as follows:—"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they, which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made Sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy they attain to everlasting felicity.

Now the article simply maintains the doctrine of "predestination unto life." That there *is* such a predestination, all denominations of Christians acknowledge. The point in dispute between Calvinists and their opponents is in respect to the *characteristics* or the *foundation* of this predestination. Is it *arbitrary* and *unconditional*, or the *contrary*? Is it *founded* on the divine *foreknowledge* of those who

would accept the means of grace; or is it *independent* of this foreknowledge? Are a certain number predestinated unto life without *any foreknowledge* of their faith, &c. or are their faith, their good works, wrought through grace, and accepted for the merits of Christ, the conditions of this predestination? This *last* is the predestination maintained by anti-Calvinists, and expressly disclaimed by Calvinists; who all maintain that this predestination is "without any foreknowledge of faith, of good works, of perseverance, or any other cause in the creature moving thereunto." The seventeenth article of the Church makes no such declaration, holds no such sentiment. We are therefore to construe the article in a different sense; and to believe with the Apostle, Rom. viii. 28, that those are "chosen in Christ," whom God "foreknew" would believe and obey the Gospel. These are they who are *called*, who are *justified*, &c.

In no other article is the subject of election mentioned. But it runs through almost every chapter of the Confession of Faith of the Calvinistic churches. It is the corner stone of Calvinism. It is the spirit which extends its sullen reign through every part of the gloomy edifice which Calvin erected. The *Elect*, *unconditionally* elected, without any "foreknowledge of their faith, or any other cause in them moving thereunto," are alone the objects of those "good tidings," which, it was declared, should be for *all mankind*. They alone are "the seed" whom that blessed Saviour, who shed his blood as "*a propitiation for the sins of the world*," "redeems, calls, justifies, sanctifies and glorifies." Well might the acute and learned JORTIN characterize Calvinism as a system of "human creatures without liberty, faith without reason, and a God without mercy!" This character of the system is justified by its natural and necessary *consequences*, though it is but justice to acknowledge that these consequences are disclaimed by its advocates.

The above strictures are dictated by no sentiment of disrespect for those denominations who, in the exercise of an acknowledged right, maintain the tenets of Calvinism. With many individuals of these denominations the writer is in habits of intimate acquaintance and friendship. The strictures are purely *defensive*. They are imperiously called forth by the charge of the author of Miscellanies, that *the articles of the Church of England are Calvinistic;* by the charge, assiduously propagated, that, while the articles of this Church, and of the Episcopal Church in America, maintain the tenets of Calvinism, the Clergy of those churches maintain opposite doctrines, and are, therefore, guilty of opposing the standards of their Churches. This charge, so materially affecting the consistency, the reputation, and the character of the Episcopal Clergy, could in no other way be refuted, than by comparing the Confessions of Faith of the Calvinistic Churches with the articles of the Episcopal Church, and thus ascertaining their dissimilarity and opposition.

If the Articles of the Church of England were Calvinistic, would the Calvinistic Clergy have thought it necessary to substitute others in their place? Now, it is a well known fact, that, in the reign of Elizabeth, the Calvinists were anxious to substitute in the place

of these articles, what are called "the Lambeth Articles," in which the tenets of Calvinism are couched in nearly the same language in which they are exhibited in the institutes of Calvin and the public confessions of the churches modelled on his system. In addition to the *direct* evidence before exhibited, here is strong *presumptive* proof that the articles of the Church of England do not merit the charge of Calvinism.

That the Protestant Episcopal Church in America does not consider the articles as sanctioning the *peculiar* tenets of Calvinism, will not admit of a doubt. Articles were proposed for consideration by the General Convention of that Church, in 1799; but were not acted upon, in consequence of a determination to adopt the articles of the Church of England, *as they were, in toto*. The Convention of 1801 *unanimously* adopted these articles; and all the members of this Convention were decidedly *anti-Calvinistic*. What stronger proof of the sense in which they received these articles? The Convention possessed full power to model the articles as they pleased. They would have all agreed in opposing the distinguishing tenets of Calvinism. Had they believed that the articles were Calvinistic, it is absurd, and in the highest degree dishonourable to them, to suppose that they would have adopted articles contrary to their sentiments. There could have been no apprehension of opposition from the great body of the Laity. For it is a fact, that a large proportion of the Laity, even of the Calvinistic churches, do not believe the doctrine of election and reprobation as stated in their Confessions of Faith. Among Episcopalians, these tenets have scarcely any advocates. Thanks to God, these doctrines, which represent him not as a just and gracious *Father*, the character in which he delights we should behold him, but as a stern and inexorable *Sovereign*, are fast hastening into disrepute. No; the Convention believed that the imputation of Calvinism cast upon the articles was wholly unfounded. And not being disposed to meddle with those who are "given to change," they adopted, without alteration, the articles which they had received from their venerable parent, the Church of England, and which the Reformers of that Church had sealed with their blood. *Ed.*

For the Albany Centinel.

AN EPISCOPALIAN. No. II.

To the Author of the "MISCELLANIES."

SIR,

I HAVE seen your letter to me, in the Albany Centinel of the 8th October, and am pleased at finding that our correspondence is not likely to be embittered by asperity or incivility.

The first matter which I wish to notice in it, is your declaration of your never having meant to say, that the author of the pamphlet pleaded for parity. I avail myself of this as of what I trust

will be the ground of our future agreement. But, while I hope that your declaration will be as decisive with others as it is with me, you must permit me to think that there is apparently, in your exhibition of some passages of the pamphlet, the meaning of which you have discharged yourself.

You have done away that apparent meaning of the first passage, noticed by me, by printing the whole of it. I allude to the proposal of keeping in view, under a temporary departure from the succession, the obtaining of it as soon as conveniently might be. Although you now give the proposal entire, you are not willing to admit that injustice was done the author by omitting it. Of *designed* injustice I have made no charge. But its tendency to mislead, however unintended by you, I inferred from the circumstances, that you had been engaged in a controversy, wherein Episcopacy on one side, and parity on the other, had been the points maintained; that your first mention of the pamphlet was with the declaration, that you had considered it as releasing you from the necessity of exposing arguments of your opponents in favour of Episcopacy; that you represented the author as making a voyage for a purpose which he was convinced might be accomplished as well at home; and that, according to your opinion, the reasonings of the pamphlet applied as forcibly for a final as for a temporary departure. Now it is nothing to the present point, that, in the expressions the last quoted from you, the author may have been supposed not to have *intended* to serve the cause of parity. I deny all tendency of the pamphlet that way; and, under these circumstances, I submit to the impartial, whether the express proposal of keeping the succession in view were not necessary for the giving a correct idea of the plan proposed.

You would not, I think, have charged me with what "looks like an evasion," if you had apprehended the sense of the part of my letter to which that expression is applied. I intended to state your meaning to be (but I may have sacrificed perspicuity to brevity), that the reasoning of the pamphlet went to the point of dispensing with Episcopal ordination in *all* cases; as had been done in Elizabeth's time in *some*. My understanding of you thus was, I think, natural; because the *former* was the purpose to which you had applied yourself in your controversy with Cyprian and others. You had not been pleading for the dispensing with Episcopal ordination in any case of *exigency*. But you might have judged that the doing of this could only have been on such ground as applied *generally*. This is what I understand to be your purpose; and what I do not find supported by any reasonings in the pamphlet.

Your application of the term, "as some conceive," to Episcopalians, instead of to their opponents, has been corrected by you in such a manner as, in my opinion, more than balances the mistake.

In regard to your quotation from Bishop Hoadly, and your representing of him as distinctly saying, what you now contend for as only a fair *inference* from him; I should not have taken advantage of this circumstance were it not, that, in the course of my reading and my conversation, I have occasionally perceived an ambiguity in the use of the words "of divine appointment." That the Apostles appointed a ministry in three different degrees, is

what would have been contended for by Bishop Hoadly; and he has said nothing to the contrary in the passage in question. But if, under these terms, it be understood that the appointment was accompanied by any thing declaratory of perpetual and unalterable obligation in every *exigency* and *necessity* whatsoever, the contrary to this is, I confess, a fair inference from his words, and from the citation of them in the pamphlet.

You complain, that after printing a certain paragraph from the pamphlet, I did not subjoin other paragraphs which follow; meaning principally, as I suppose, what has just now been referred to from Bishop Hoadly. I began with an acknowledgment that you had done the author no injustice, as to the point to which that passage applies; and I afterwards observed that it makes a distinction between apostolic practice, and a matter of indispensable requisition. But you think I should have given the paragraphs, because they were necessary for the understanding of the pamphlet. The object of my letter was not to explain the pamphlet generally, but to rescue some parts of it from inadvertent misrepresentation. And when I printed one paragraph at large, it was because it had been printed by you in part only, although the whole was necessary to the sense. The other you had given entire.

My incidental mention of the object of my letter reminds me to request of you, that if there are some matters in yours not necessarily connected with that object, you will not think it disrespectful in me, that I pass them by in silence.

AN EPISCOPALIAN.

For the Albany Centinel.

AN EPISCOPALIAN. No. III.

To the Author of the "MISCELLANIES,"

SIR,

HAVING now before me your letter in the Centinel of the 11th October, I readily admit your acknowledgment of the mistake of the quotation from Neal's history. And, indeed, I have been confident, that a second attention to the passage would bring the true intent to view: especially as it would occur to you, how improbable it is, that a professed Episcopalian, addressing the Episcopal Church for a purpose which interfered with the prejudices of many, should have quoted the opinion of the Smectymnuan Divines, however personally respectable, as authority with that body. It would not have been surprising if the supposed evidence of meaning had made the author of the paragraph somewhat negligent in his manner of quoting Mr. Neal. This, however, in my judgment, is not the case; the note being connected by an asterisk, with a fact said to be acknowledged by both parties. Of the acknowledgment of it by one

of them, there could be no doubt; and therefore the note might be thought to apply evidently to the acknowledgment of it by the other.

It surprises me much that you should consider the passage *above referred to*, as carrying the same meaning with *another*, which expresses the mere presidency of a Bishop in a general concourse of Christians. *This* passage supposes the *existence* of Bishops during the *whole* tract of time referred to; while the *other* affirms the *rise* of them during that tract of time, in all parts of the Christian world, in violation of *original* establishment and existing habits; an event, of which, in the estimation of Episcopalians at least, there is not the *shadow of evidence*. And then the part the Bishop is described as taking in the business of debate and determination is very short of his duty generally; not extending to the preaching of the word, the administration of the sacraments, and the ordaining to the ministry. Yet you think this passage sufficient for your purpose; that is, evidence of what the author of the pamphlet conceived to be the origin of Bishops.

You continue to lament that the government of the Episcopal Church was not founded on the plan represented in the pamphlet. I know of no difference of principle, unless it should be considered as such, that there was not a temporary departure from Episcopacy; the ground for which you acknowledge to have been done away. But, you say that the sentiments of the pamphlet remain; that is, sentiments declaratory of what might have been done in an exigency no longer existing. But you add, the author expected the necessity to continue longer. Probably he did; and he may have thought with many judicious persons, that, however defeated the design of subjugating America, the armies of Britain would be withdrawn, without an acknowledgment of our independence for some years; as had been done in the contest between Spain and the Netherlands. What would this prove, but that the author was mistaken, and that the war ended much more to his satisfaction, and probably to yours, than he had expected. But you think the Episcopal Church might have continued to have the three orders, although giving up the succession; and that this would have led to her union with other Churches; that is, she might have given up what she conceives to be a constituent part of her institutions, and *coeval with her holy religion:* in the mere doing of which I see little ground of union with others; but much ground of disunion within herself.

Relying on the sincerity of your declared benevolence to other denominations than your own, I will take the liberty of addressing to you some sentiments to the same effect, merely in the exercise of the allowable freedom with which you have communicated to me yours.

What I would principally say to this purpose is, that, in order to cultivate mutual toleration in our respective communions, we should bear with some measure of mutual intolerance; and much more, with what *we* may *conceive* to be such, though not deserving of the name, being resolvable into opinion, void of malice. To explain my meaning by a few supposed cases. Should any Presbyterian Church declare (which I do not know to be done by any, and is certainly not done by the body most commonly distinguished by

that name) that parity of the ministry is necessary to the existence of a Church, I should suppose them intending to uphold what they thought Christian verity; and that the bad aspect it would have on the condition of Episcopalians were a circumstance to which they could not accommodate their system. Should any members of such a body (and I am now stating what I have known to happen) consider Episcopacy such an usurpation that it is unlawful to hear the word or to receive the ordinances from a ministry acting under it, I should recollect that their salvation is too serious a matter to expect the means of it to be accommodated to my ease or satisfaction. Now, to take the subject in another line. Had the Episcopal Church declared (which she has not) that the sacraments are invalid from any other than an Episcopalian ministry; or, should any of her Ministers maintain (as I have known done, in consequence of what appeared to them to result *fairly* and *necessarily* from her *declarations* and her *practice*) that the acts of any other than an Episcopalian ministry are *generally* invalid; although I should consider it a matter fairly subject to temperate discussion from the press; yet I do not think it an insult either to societies or to individuals, unless this should appear in the terms under which the argument were conducted. I do not see any other grounds on which mutual forbearance, consistently with variety of opinion, can be maintained. Episcopacy and Presbytery out of the question; I could name to you a score of preachers, whose discourses continually consign to damnation very many who (I am persuaded), in your estimation, as well as mine, would be thought entitled to the Christian character. If this is to be held a ground of personal offence, where is it to stop? In short, under the happy toleration of our laws, its advantages in one way must be immensely counterbalanced in another, unless we apply to the present subject, what is said by the Roman poet,

"Hanc veniam damus, petimusque vicissim."

In what degree sentiments of this sort tend to promote an union of churches, it would be difficult to ascertain; but I am disposed to believe, that their effect would be considerable. Animosity preceded division. Forbearance and good will must precede union. Of *quarrel* on any *legal* ground there is none; while, for the *contrary*, there is abundant motive in a consideration which, though arising from what is a dire evil in itself, may in this way render that evil productive of much good. I allude to the increase of infidelity. This gains much more from the animosities of Christians, than from their separate worship; which, however much to be lamented, is resolvable into causes consistent with the acknowledging of the same scriptures; with the pleading of the same evidence of a divine power in the establishment of Christianity; with the pointing to the same progressive accomplishment of its prophecies; and, above all, with the adorning of their profession by their lives and conversation. It is to be hoped that this mutual forbearance in advocating our respective opinions, will be at last the mean of advancing that *visible union* so favourable to maintaining the "unity of the spirit in the bond of peace," and in which we shall "glorify" God not only with "one heart," but also with one "mouth."

I wish to conclude with my most ample acknowledgments of the liberality of your last paragraph; and with expressing my opinion, that, judging by my own feelings, I should suppose of the gentleman whom you name is the author of the pamphlet, that he would thankfully accept the attentions you so politely tender him, if an opportunity should offer.

AN EPISCOPALIAN.

For the Albany Centinel.

VINDEX. No. II.

To the Author of "MISCELLANIES."

SIR,

FROM the declarations of the printers, the public were led to expect that the controversy concerning Church government would soon be terminated. You have thought proper to renew it, and the printers have indulged you. I claim from their impartiality the privilege of a reply. If the Episcopal writers have hitherto received every indulgence, you certainly have no reason to complain. Your communications have always been promptly and correctly inserted; and the printers have graced them with their fairest types.

It is an easy matter for a writer, who deals principally in bold assertion, to be very concise; and thus to be able to apply to those who are anxious to *establish* every thing they advance, the very elegant epithet of being "long winded." You brought assertion upon assertion so rapidly, that it was not an easy matter even for "A Layman," for "Cyprian," and for "Detector" to keep up with you. Careless of proof, and proudly fancying that your *ipse dixit* would be received as sacred, you appeared to think that your only business was to *assert*. Your opponents, reverencing their cause, and respecting the understanding of their readers, thought it their duty to bring forward full and fair *reasoning*. We readily concede to you the merit of *brevity*.

We trust that this controversy, which *you* commenced in a newspaper, and where, of course, those whom you assailed were *obliged* to follow you, will serve to convince you that the Episcopal Church has sons *able* and *determined* to defend her.

If your opponents have introduced *new* matter, it is a merit which you do not appear anxious to obtain. In your late publications, you have recourse to your old weapons. You endeavour to connect *Episcopacy* with *Popery*; to excite the public indignation against the "Companion for the Altar," and for "the Festivals and Fasts;" and to pervert the pamphlet which you attribute to Bishop White, to support your opinions.

You assert that the prevalence of Episcopacy for fifteen hundred years after Christ, is an argument much stronger in favour of *Popery* than *Episcopacy*. What, Sir! Do you mean to assert that

during the first ages of the Church, when, according to the concession of even the advocates of Presbytery, the Episcopal government arose? Do you mean to assert that during this period the infallibility and supremacy of the Pope, transubstantiation, and other corruptions of Popery prevailed? If this be your intention, you will excuse me for doubting your credibility as an ecclesiastical historian, and your talents as a defender of the Protestant faith.

Episcopalians, equally with you, maintain, that "the scriptures are the only and perfect rule of faith and practice." But in *interpreting* this rule, are we to discard contemporary evidence? Are we to reject the testimony of the primitive Church? You, doubtless, maintain, that the scriptures establish the divinity of Christ. The Socinians deny it. Episcopalians maintain that the scriptures establish Episcopacy. You deny it. Now, if you can prove, from the testimony of the Fathers, that the primitive Church received the doctrine of the divinity of Christ; and if we can prove, from the same testimony, that the primitive Church received Episcopacy as a divine institution; should not this satisfy the Socinian; should not this satisfy you, Sir, that these doctrines are contained in the scriptures? On what other ground can you account for their universal reception in the Church?

You affect to doubt that Calvin ever urged the plea of *necessity* for renouncing Episcopacy. The Layman, in his first address, quoted the declaration of Calvin on this subject; and I beg leave to repeat it. You will find it in his work "concerning the reformation of churches."—"If they *would give* us, says Calvin, such an *hierarchy*, in which the *Bishops* should so excel, as that they did not refuse to be subject to Christ, and to depend upon him as their only head, and refer all to him, then I will confess that they are worthy of all *anathemas*, if any such *shall be* found, who will not reverence it, and submit themselves to it with the utmost obedience." Here Calvin expressly pleads, that they would not give him a primitive *Episcopacy*, such an Episcopacy as the Church of England possessed, and on the possession of which he and Beza cordially congratulated her. Here he denounces those as "worthy of all *anathemas*, if any such *shall be found*, who will not reverence it and submit themselves to it with the utmost obedience." I say not that the plea was *well founded*; for I believe that Calvin *could* have procured a *primitive* Episcopacy. I say not, that, as he advanced in the work of reformation, he adhered to this plea. It is sufficient for my purpose that at one period he certainly advanced it. The chagrin which you discover whenever this declaration of Calvin is mentioned, is perfectly natural. The declaration proves the veneration which, at one period, your great master entertained for Episcopacy, and the qualms of conscience which he felt in renouncing it. Calvin, you insist, might have been a Bishop, perhaps with the honourable titles of "Right Reverend Father in God," and "your Grace."—Ah! but he would not then have been FOUNDER OF THE CHURCH IN GENEVA.

You assert, that "there was no opportunity of effectually opposing Episcopacy till the period of the Reformation." What, Sir! have we not been told that Episcopacy was an usurpation—an usurpation that reared its formidable head in the early ages? Was

not the period of its first appearance the most favourable period for crushing this monster that was destroying the sacred *presbytery* of the Church? Must not Episcopacy at this period have been viewed as an impious attack upon the institutions of the Apostles, whose memories were then cherished with the most sacred fervour? Would those venerable and pious men who, through the tortures of the rack, and through the flames of the stake, obtained the crown of martyrdom; would they have silently permitted the foundations of the Church to be subverted? Would those illustrious lights of Christianity, in whom humility shone with the most splendid lustre, would they have become not merely *accessories*, but *principals* in this impious work of usurpation, in this lawless grasp of dominion? Alas! that in those degenerate days, there was no Miscellaneous Author to step forth the bold champion of oppressed truth, and to lift up his fearless voice against these usurping "Lords in God's heritage."

The pamphlet which you attribute to Dr. White is the burden of your song. This, with you, is "law and gospel." You deride and discard the testimony of the primitive Fathers of the Church, and yet you appear willing to rest your cause on the fallible opinion of an individual of the present day. But even this support will fail you. This subject, however, I will leave to "An Episcopalian," who is particularly interested in correcting your mistakes. You think my commentary on his letter wholly unnecessary; and yet you have occupied one of your numbers with replies to my remarks. I feel at some loss to account for the anxiety you discover to defend the indulgence of the sensual appetites. In one of the numbers of your Miscellanies you remark, that "the *celibacy* of the Popish Clergy is none of the smallest corruptions in their Church, against which every *orthodox* Clergyman will protest." And you now censure me for my intrusion by the very refined observation—"A *brace* on the table is pleasant enough; but a brace of antagonists is not very eligible."

Episcopalians, while they "contend for the faith," are yet mindful of the sacred injunction to *exercise charity*. In conformity to the order handed down from the beginning, they maintain, that Bishops only have the power of ordination; and as a *general* proposition, that Episcopal ministrations only are valid. At the same time they are disposed to believe, that when any Church cannot obtain the lawful succession, God, who "is not a hard master, reaping where he has not sown, and gathering where he has not strawed," will mercifully dispense with it. Nay, that he will graciously accept and bless the ministrations of those who have not a lawful call; when the error is not chargeable to wilful neglect of the means of information, or to obstinate resistance to the light of conviction. In this way does the author of the "Companion for the Altar" reconcile truth with charity: in this way does he embrace in the arms of fraternal benevolence all who, according to the talents bestowed on them by their gracious Maker, seek to know and to do his will.

You will pardon me if I assert, that you appear totally unacquainted with the doctrine of *Succession*, as maintained in every age of the Church. You think that when any Church throws off